

BRAHMA SUTRA



CHAPTER 1

***1st Pada – 1st Adikaranam to 5th Adikaranam
(Sutra 1 to 11)***

PRAYER

सदाशिव समारम्भाम् शंकराचार्य मध्यमाम्
अस्मद् आचार्य पर्यन्ताम् वंदे गुरु परम्पराम्

Sadashiva Samarambham Shankaracharya Madhyamam

Asmad Acharya Paryantam Vande Guru Paramparam

*Beginning with Sadashiva, through Adi Shankaracharya in between
and upto my own preceptor*

I bow with reverence to the entire tradition of preceptors

Summary

		Section 1	Section 2	Section 3	Section 4	Total
Chapter 1	Adhikaranam	11	7	13	8	39
	Sutra	31	32	43	28	134
Chapter 2	Adhikaranam	13	8	17	9	47
	Sutra	37	45	53	22	157
Chapter 3	Adhikaranam	6	8	36	17	67
	Sutra	27	41	66	52	186
Chapter 4	Adhikaranam	14	11	6	7	38
	Sutra	19	21	16	22	78

Chapter	Section	Adhikaranam	Sutras
4	16	191	555

Samanvaya Adyaya
Chapter I
39 Adhikaranam – 134 Sutras

Section	Adhikaranam	Sutras
1	11	31
2	7	32
3	13	43
4	8	28
Total	39	134

Chapter 1 – Section 1

11 topics – 31 Sutras

- What is nature of Brahman, individual soul and the universe?
- What is their relationship?

Adhikaranam	Sutras	Details
1.	1	- Enquire into Brahman after evaluating the nature of the world.
2.	2	- Brahman is Srishti, Sthithi, Laya Karanam.
3.	3	- Brahman known only by study of sruti.
4.	4	- Brahman is uniform topic of all Vedanta texts.
5.	5 – 11	- Brahman is intelligent principle and not Pradhanam – matter principle from which the world originates.
6.	12 – 19	- Anandamaya in Taittiriya Upanishad II – 5 is Jivatma, Brahman or Pradhanam? It is Brahman.

Adhikaranam	Sutras	Details
7.	20 – 21	Chandogyo Upanishad : I – 6 - Golden person seen in the eye is not Jivatma but Brahman.
8.	22	Chandogyo Upanishad : I – 9 - Akasha here is not elemental space but Brahman.
9.	23	Chandogyo Upanishad I – 11 – 15 : - Prana is Brahman.
10.	24 – 27	Chandogya Upanishad : III – 13 – 7 - Light not elemental light but supreme light of Brahman.
11.	28 – 31	- Kaushitaka Upanishad – Prana is Brahman.

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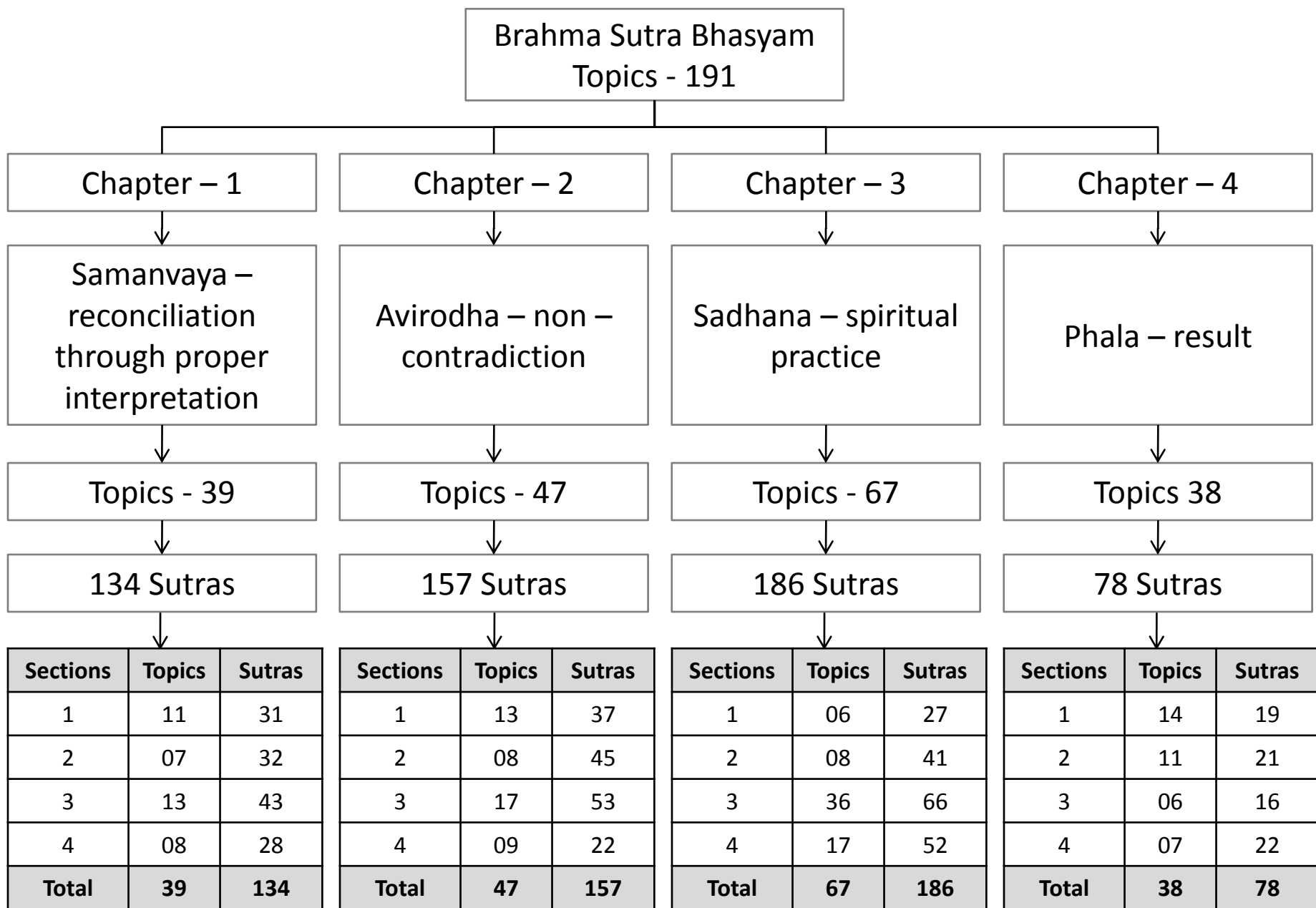
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2.

SUMMARY



Brahma Sutras (555 Sutras)

4 Adhyaya's (Chapters)

- 4 Sections (Padas) each chapter
- 191 topics (Ahikara)

(1)

Samanvaya Adhyasa

- Consistency, hetu, proof of Brahma Vidya as central teaching of Upanishads.
- Purvamimamsa and Sankhya Say Karma is main topic.
- Tatu samanyavat – 4th sutra very important.

(2)

Avirodha

- Non contradiction
- Brahma Vidya does not have any contradiction.
- Dosha / Defect / Contradiction free
- 2nd Chapter logic based – heavy.

(3)

Sadhanas Adhyaya

Direct Sadhana

- Sravanam / Mananam / Ninidhyasanam

Indirect Sadhana

- Karma Yoga / Upasana / Values
- Helps to refine mind

(4)

Phala

- Fruit
- Smallest
- Moksha / Mukti
- Krama Mukti (Gradual)
- Sadhyo Mukti in mediates liberation

**3. First Chapter (Samanya)
First Section (Spastabrahmalingavakyani)**

Topic	Title	Sutras	Refer from	Topic No.	Sutra No.
1	Deliberation on Brahman	Sutra 1	Taittiriya Upanishad 3 - 1 Chandogya Upanishad 8 - 7 - 1 Brihadaranyaka Upanishad 2 - 4 – 5	1	1
2	Origin etc. of the Universe	Sutra 2	Taittiriya Upanishad 3 – 1	2	2
3	Scripture as Source of Knowledge of Brahman	Sutra 3	Brihadaranyaka Upanishad 2 - 4 - 10 Brihadaranyaka Upanishad 3 - 9 – 26	3	3
4	Upanisads Reveal Brahman	Sutra 4	All Vedantavakyas	4	4
5	The First Cause Possessed of Consciousness	Sutra 5 - 11	Chandogya Upanishad 6 - 2 – 3	5	5 – 11
6	The Blissful One	Sutra 12 – 19	Taittiriya Upanishad 2 – 5	6	12 – 19
7	The Being Inside	Sutra 20 - 21	Chandogya Upanishad 1 - 6 - 6 Chandogya Upanishad 1 - 7 – 5	7	20 – 21
8	Space	Sutra 22	Chandogya Upanishad 1 - 9 – 1	8	22
9	Prana	Sutra 23	Chandogya Upanishad 1 - 11 – 5	9	23
10	Light	Sutra 24 - 27	Chandogya Upanishad 3 - 13 – 7	10	24 – 27
11	Pratardana	Sutra 28 - 31	Kausitaki 3 - 2, 3, 8, 9	11	28 – 31

First Chapter (Samanya)
Second Section (Aspastabrahmalingavakyani)

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1	The Entity Known Everywhere	Sutra 1 – 8	Chandogya Upanishad 3 - 14 - 2	12	32 – 39
2	The Eater	Sutra 9 - 10	Katha Upanishad 1 - 2 – 24	13	40 – 41
3	The Two in the Cavity of the Heart	Sutra 11 - 12	Katha Upanishad 1 - 3 – 1	14	42 – 43
4	The Person in the Eye	Sutra 13 - 17	Chandogya Upanishad 4 - 15 – 1	15	44 – 48
5	The Internal Ruler	Sutra 18 - 20	Brihadaranyaka Upanishad 3 - 7 – 3	16	49 – 51
6	The One That is unseen etc.	Sutra 21 - 23	Mundaka Upanishad 1 - 1 – 6	17	52 – 54
7	Vaisvanara	Sutra 24 - 32	Chandogya Upanishad 5 - 18 – 2	18	55 – 63

First Chapter (Samanya)
Third Section (Aspastabrahmalingavakyani)

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2	Bhuman (Infinite, Plenitude)	Sutra 8 - 9	Chandogya Upanishad 7 - 24 – 1	20	71 – 72
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5	Dahara (The Small Space)	Sutra 14 - 21	Chandogya Upanishad 8 - 1 – 1	23	77 – 84
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7	The Measured One	Sutra 24 - 25	Katha Upanishad 2 - 1 – 13	25	87 – 88
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First Chapter (Samanya)
Fourth Section (Padani)

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8	Explanation of Everything	Sutra 28		39	134

4. Introduction:

- Written by Vyasacharya.

Vyasa's 3 Projects / 3 Tasks

- Extract right interpretation from 10 Upanishads.

- Defend right teaching

- Offensive refuting wrong interpretation.
- Report logical loopholes in other systems.

- Adhikari – completed 10 Upanishads.
- Not required for Moksha.

Why Brahma Sutra?

Prasthan Trayam basic text (To dwell in teaching)

Gita

- Smriti Prasthanam.
- Taught 10 times.

10 Upanishads

- Sruti Prasthanam.

Brahma Sutras

- Nyaya Prasthanam.
- Taught once.
- For teacher Sutra useful.

- Shankara took 3 years to write Bashyam.

6 Topics Analyzed + Come to
Systematic Conclusion

(1)

- Who is Jiva / living being?

(2)

- What is Jagat?

(3)

- Who is Ishvara – cause of Jiva & Jagat – “Source”

(6)

- What are Sadhanas for Moksha - means by which person goes from bondage to liberation.

(5)

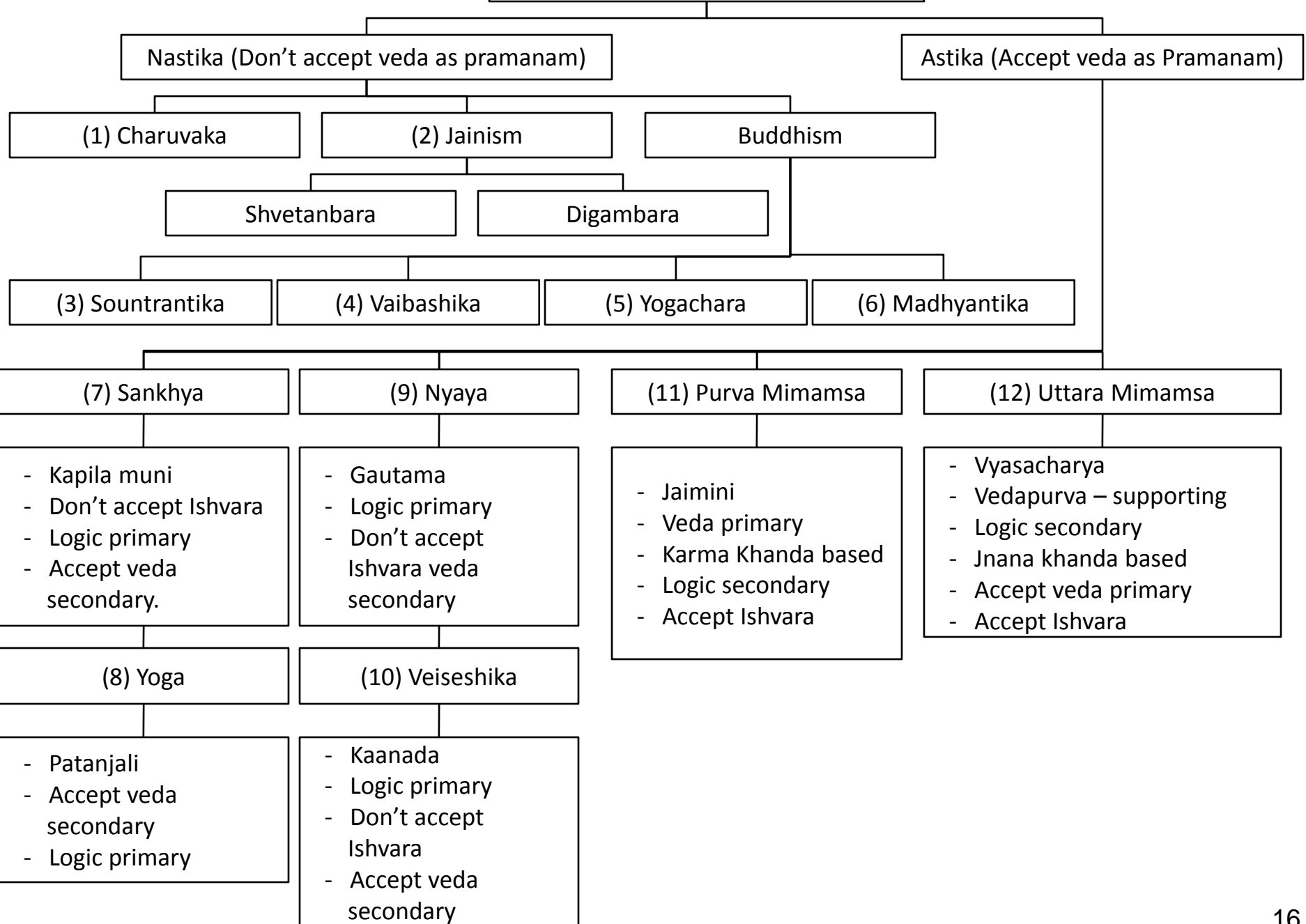
- What is Mukti, Moksha liberation salvation?

(4)

- What is Bandah?
- Why suffering, human bondage, misery, Samsara?

5.

12 Darsanams (Philosophies)



3 Popular Schools

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graph TD; A[3 Popular Schools] --> B["- Shariraka Mimamsa Bashyam or Nirvisesha Advaitam revealed by Shankara.  
- Advaita Brahman without attributes."]; A --> C["- Visishta Advaitam – 'Shree Bashyam' by Ramanuja Acharya."]; A --> D["- Dvaitam Anubashya by Madhava Acharya."];
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- Shariraka Mimamsa Bashyam or Nirvisesha Advaitam revealed by Shankara.
- Advaita Brahman without attributes.

- Visishta Advaitam – “Shree Bashyam” by Ramanuja Acharya.

- Dvaitam Anubashya by Madhava Acharya.

6. Santhi Mantras :

- Chant Shanti mantras of all Upanishads.

1)

ॐ शं नो मित्रः शं वरुणः । शं नो भवत्वर्यमा ।
शं नो इन्द्रो बृहस्पतिः । शं नो विष्णुरुक्रमः ।
नमो ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि ।
त्वामेव प्रत्यक्षं ब्रह्म वदिष्यामि । ऋतं वदिष्यामि । सत्यं वदिष्यामि ।
तन्मामवतु । तद्वक्तारमवतु । अवतु माम् । अवतु वक्तारम् ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

Om Sham No Mitrah Sham Varunnah | Sham No Bhavatr-Aryamaa |
Sham No Indro Brhaspatih | Sham No Vissnur-Urukramah |
Namo Brahmanne | Namaste Vaayo | Tvam-[e]Iva Pratyakssam Brahmaasi |
Tvaam-[e]Iva Pratyakssam Brahma Vadissyaami | Rrtam Vadissyaami | Satyam Vadissyaami |
Tan[d]-Maam-Avatu | Tad-Vaktaaram-Avatu | Avatu Maam | Avatu Vaktaaram ||
Om Shaantih Shaantih Shaantih ||

Om, May Mitra be Propitious with Us, May Varuna be Propitious with Us, May the Honourable Aryama be Propitious with Us, May Indra and Brihaspati be Propitious with Us, May Vishnu with Long Strides be Propitious with Us, Salutations to Brahman, Salutations to Vayu (the Breath of Purusha), You Indeed are the Visible Brahman, I Proclaim, You Indeed are the Visible Brahman, I Speak about the Divine Truth, I Speak about the Absolute Truth, May That Protect Me, May That Protect the Preceptor, Protect Me, Protect the Preceptor, Om Peace, Peace, Peace.

2)

ॐ सह नावतु । सह नौ भुनक्तु ।
सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु मा विद्विषावहै ।
ॐ शान्तिः शान्तिः शान्तिः ॥

Om Saha Nau-Avatu | Saha Nau Bhunaktu |
Saha Viiryam Karavaavahai | Tejasvi Nau-Adhiitam-Astu Maa Vidvissaavahai |
Om Shaantih Shaantih Shaantih ||

Om, May God Protect us Both (the Teacher and the Student), May God Nourish us Both, May we Work Together with Energy and Vigour, May our Study be Enlightening and not give rise to Hostility, Om, Peace, Peace, Peace.

3)

ॐ यश्छन्दसामृषभो विश्वरूपः । छन्दोभ्योऽध्यमृतात्सम्बभूव ।
 स मेन्द्रो मेधया स्पृणोतु । अमृतस्य देव धारणो भूयासम् ।
 शरीरं मे विचर्षणम् । जिह्वा मे मधुमत्तमा ।
 कर्णाभ्यां भूरि विश्रुवम् । ब्रह्मणः कोशोऽसि मेधया पिहितः ।
 श्रुतं मे गोपाय । ॐ शान्तिः शान्तिः शान्तिः ॥

om yaśchandasāmṛṣabho viśvarūpah । chandobhoyo'dhyamṛtātsambhabhūva ।
 sa mendro medhayā sprṇotu । amṛtasya deva dhāraṇo bhūyāsam ।
 śarīraṁ me vicarṣaṇam । jihvā me madhumattamā ।
 kaṛṇābhyāṁ bhūri viśruvam । brahmaṇaḥ kośo'si medhayā pihitaḥ ।
 śrutaṁ me gopāya । om śāntiḥ śāntiḥ śāntiḥ ॥

May He, the Lord of all, pre-eminent among the Vedas and superior to the nectar contained in them, bless me with wisdom! May I be adorned with the knowledge of Brahman that leads to immortality! May my body become strong and vigorous (to practise meditation)! May my tongue always utter delightful words! May I hear much with my ears! Thou art the scabbard of Brahman hidden by worldly taints (not revealed by impure, puny intellects). May I never forget all that I have learnt! Om peace, peace, peace!

4)

ॐ अहं वृक्षस्य रेरिवा । कीर्तिः पृष्ठं गिरेरिव ।
 ऊर्ध्वपवित्रो वाजिनीव स्वमृतमस्मि ।
 द्रविणग्मं सवर्चसम् । सुमेधा अमृतोऽक्षितः ।
 इति त्रिशङ्कोर्वेदानुवचनम् । ॐ शान्तिः ॥ शान्तिः शान्तिः ।

om ahaṁ vṛkṣasya rerivā । kīrtiḥ pṛṣṭham gireriva ।
 ūrdhwapavitro vājinīva svamṛtamasmī ।
 draviṇagm savarcasam । sumedhā amṛto'kṣitaḥ ।
 iti triśaṅkorvedānuvacanam । om śāntiḥ śāntiḥ śāntiḥ ॥

I am the destroyer of the tree (of samsar; worldly life). My reputation is as high as the top of the hill. I am in essence as pure as the sun. I am the highest treasure. I am all-wise, immortal and indestructible. This is Trishanku's realisation. Om peace, peace, peace!

5)

ॐ पूर्णमद्ः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।
 पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ।
 ॐ शान्तिः शान्तिः शान्तिः ॥

om pūrṇamadaḥ pūrṇamidam pūrṇātpūrṇamaducyate ।
 pūrṇasya pūrṇmādāya pūrṇamevāvaśiṣyate ।
 om śāntiḥ śāntiḥ śāntiḥ ॥

Om, That is Full, This also is Full, From Fullness comes that Fullness, Taking Fullness from Fullness, Fullness Indeed Remains. Om Peace, Peace, Peace.

6)

ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि ।
 सर्वं ब्रह्मोपनिषदम् । माऽहं ब्रह्म निराकुर्यां मा मा ब्रह्म
 निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु ।
 तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ।
 ॐ शान्तिः शान्तिः शान्तिः ॥

*om āpyāyantu mamāṅgāni vākprāṇaścakṣuḥ śrotramatho balamindriyāṇi ca sarvāṇi ।
 sarvaṁ brahmopaniṣadam । māhaṁ brahma nirākuryāṁ mā mā brahma
 nirākaro danirākaranam astvanirākaraṇaṁ me'stu । tadātmani nirate ya upaniṣatsu
 dharmāste mayi santu te mayi santu । om śāntiḥ śāntiḥ śāntiḥ ॥*

May my limbs, speech, Prana, eye, ear and power of all my senses grow vigorous! All is the pure Brahman of the Upanishads. May I never deny that Brahman! May that Brahman never desert me! Let that relationship endure. Let the virtues recited in the Upanishads be rooted in me. May they repose in me! Om peace. peace. peace!

7)

ॐ वाङ्मे मनसि प्रतिष्ठिता । मनो मे वाचि प्रतिष्ठितम् ।
 आविरावीर्म ऐधि । वेदस्य म आणीस्थः ।
 श्रुतं मे मा प्रहासीरनेनाधीतेन अहोरात्रान् सन्दधामि ।
 ऋतं वदिष्यामि । सत्यं वदिष्यामि । तन्मामवतु ।
 तद्वक्तारमवतु । अवतु माम् । अवतु वक्तारमवतु वक्तारम् ।
 ॐ शान्तिः शान्तिः शान्तिः ॥

*om vāṁ me manasi pratiṣṭhitā । mano me vāci pratiṣṭhitam ।
 āvirāvīrma edhi । vedasya ma āṇīsthaḥ ।
 śrutaṁ me mā prahāsīranenādhītena ahorātrān sandadhāmi ।
 ṛtaṁ vadiṣyāmi । satyaṁ vadiṣyāmi । tanmā mavatu ।
 tadvaktāramavatu । avatu mām avatu vaktāramavatu vaktāram ।
 om śāntiḥ śāntiḥ śāntiḥ ॥*

Om, Let My Speech be Established in My Mind, Let My Mind be Established in My Speech, Let the Knowledge of the Self-Manifest Atman Grow in Me, Let My Mind and Speech be the Support to Experience the Knowledge of the Vedas, Let what is Heard by Me (from the Vedas) be Not a mere Appearance but what is Gained by Studying Day and Night be Retained. I Speak about the Divine Truth, I Speak about the Absolute Truth, May That Protect Me, May That Protect the Preceptor, May that Protect Me, May that Protect the Preceptor, May that Protect the Preceptor, Om Peace, Peace, Peace.

8)

ॐ भद्रं नोऽपिवातय मनः ।
 ॐ शान्तिः शान्तिः शान्तिः॥

*om bhadraṁ no'pivātaya manaḥ ।
 om śāntiḥ śāntiḥ śāntiḥ ॥*

Salutations! May my mind and all these (the body, senses, breath etc.) be good and well! Om peace, peace. peace!

9)

ॐ भद्रं कर्णेभिः शृणुयाम देवाः। भद्रं पश्येमाक्षभिर्यजत्राः ।
 स्थिरैरङ्गैस्तुष्टुवाग्म्यसस्तनूभिः। व्यशेम देवहितं यदायुः।
 स्वस्ति न इन्द्रो वृद्धश्रवाः। स्वस्ति नः पूषा विश्ववेदाः।
 स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः। स्वस्ति नो बृहस्पतिर्दधातु ।
 ॐ शान्तिः शान्तिः शान्तिः॥

om bhadraṁ karṇebhiḥ śṛṇuyāma devāḥ । bhadraṁ paśyemākṣabhiryajatrāḥ ।
 sthirair aṅgaistuṣṭuvāgmsastanūbhiḥ । vyaśema devahitaṁ yadāyuh ।
 svasti na indro vṛddhaśravāḥ । svasti naḥ pūṣā viśvavedāḥ ।
 svasti nastārṁkṣyo ariṣṭanemiḥ । svasti no bṛhaspatirdadhātu ।
 om śāntiḥ śāntiḥ śāntiḥ ॥

Om, O worshipful ones, may our ears hear what is good and auspicious! May we see what is auspicious! May we sing your praise, live our allotted span of life in perfect health and strength! May Indra (who is) extolled in the scriptures, Pushan, the all-knowing Trakshya, who saves from all harm, and Brihaspati who protects our spiritual lustre, vouchsafe prosperity in our study of the scriptures and the practice of the truths contained therein! Om peace, peace, peace!

10)

ॐ यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै ।
 तं ह देवम् आत्मबुद्धिप्रकाशम् मुमुक्षुर्वै शरणमहं प्रपद्ये ।
 ॐ शान्तिः शान्तिः शान्तिः॥

om yo brahmāṇaṁ vidadhāti pūrvaṁ yo vai vedāṁśca prahiṇoti tasmai ।
 taṁ ha devam ātmabuddhiprakāśam mumukṣurvai śaraṇamaham prapadye ।
 om śāntiḥ śāntiḥ śāntiḥ ॥

He who creates this entire universe in the beginning, and He about whom the Vedas gloriously praise and sing, in Him I take refuge with the firm faith and belief that my intellect may shine with Self-knowledge. Om peace, peace, peace!

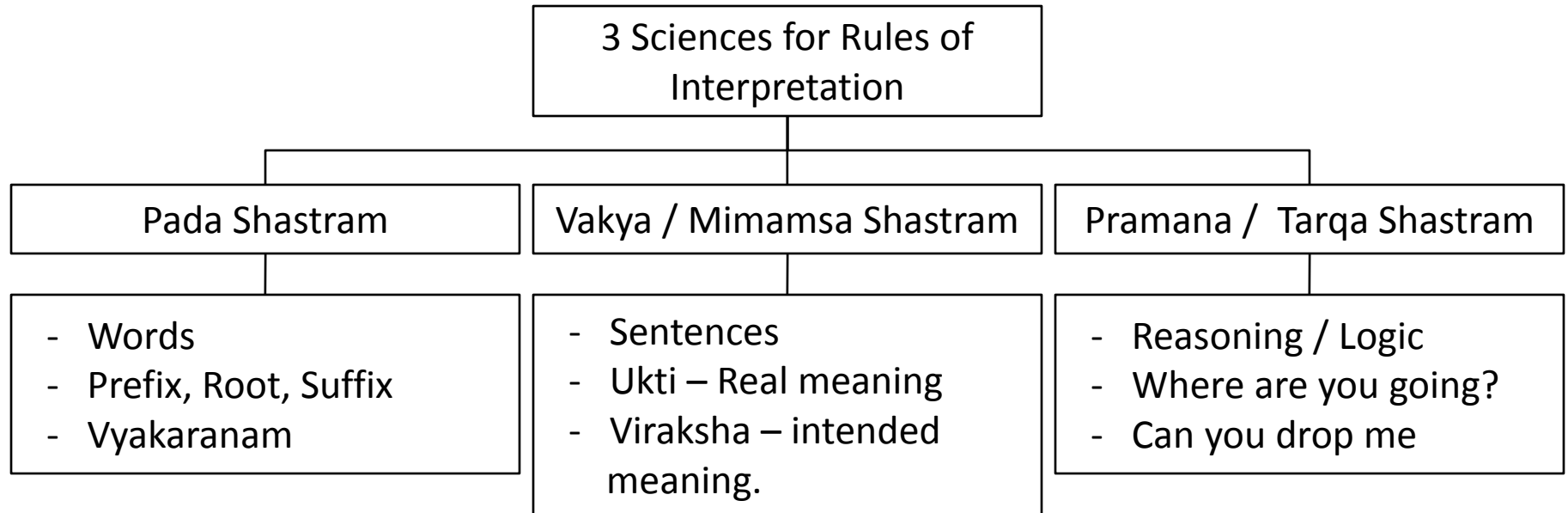
11)

ॐ नमो ब्रह्मादिभ्यो ब्रह्मविद्यासम्प्रदायकर्तृभ्यो वंशऋषिभ्यो महर्षिभ्यो नमो गुरुभ्यः ।
 सर्वोपप्लवरहितः प्रज्ञानघनः प्रत्यगर्तो ब्रह्मैवाहमस्मि ॥

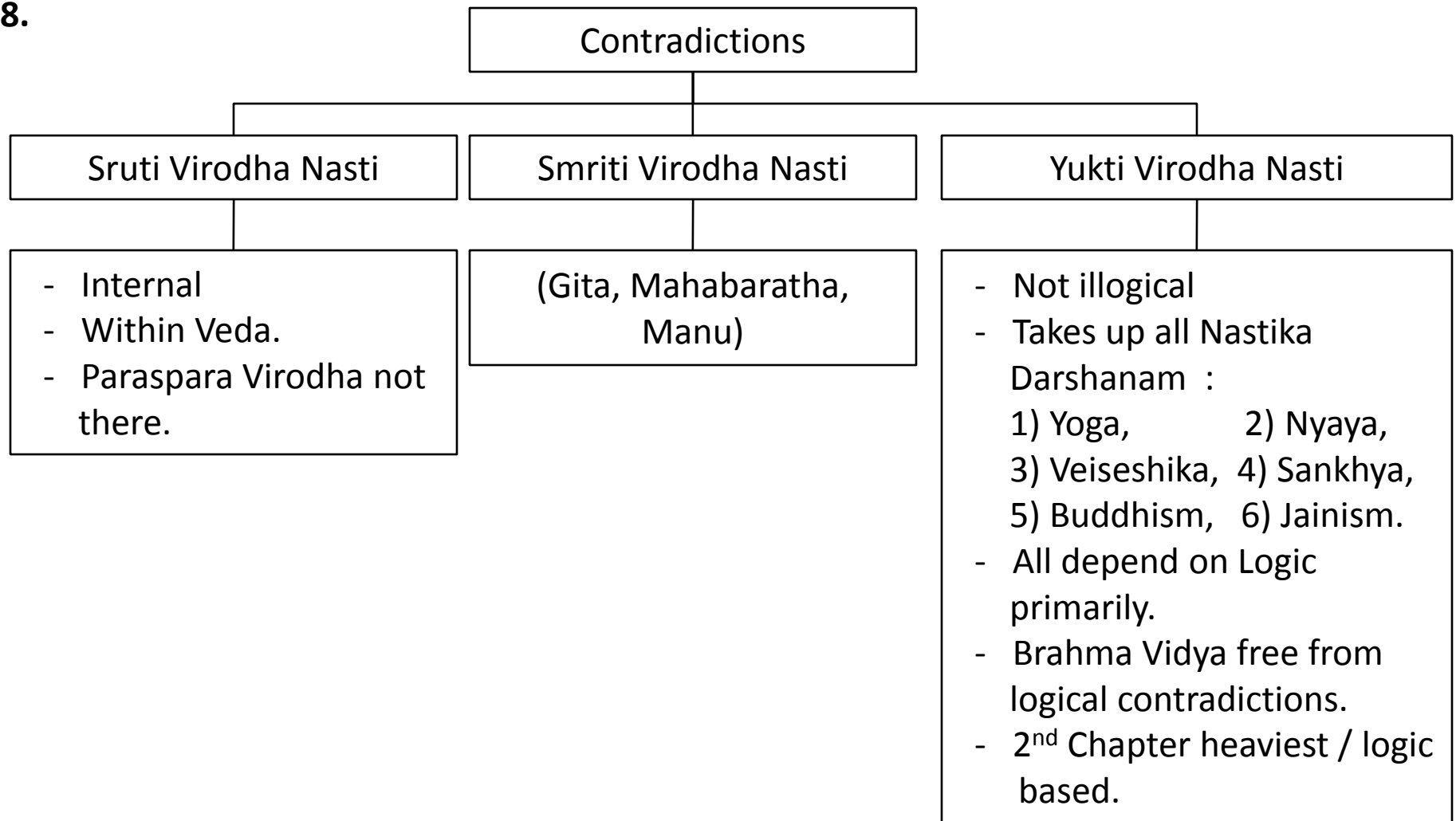
om namo brahmādibhyo brahmavidyāsampradāyakartṛbhyo vaṁśarṣibhyo mahatrbhyo namo gurubhyaḥ ।
 sarvopaplava rahitaḥ prajñāna ghaṇaḥ pratyagarto brahmaivāhamsmi ॥

Salutations to Brahman, to the holy sages that have given us the Brahma vidya; Salutations to the great Masters of Divine Knowledge and to all the masters that have awakened the Divine Wisdom in us. Om I am Brahman.

7. Rules of Interpretation



8.



9. Definitions :

Sutram	Bashyam	Adhikaranam
Crisp statement	Commentary	Topic

Sutram Definition :

अल्पाक्षरमसन्दिग्धं सारवद्विश्वतोमुखं ।
अस्त्योभमनवद्यं च सूत्रं सूत्रविदो विदुः ॥

*alpākṣaram asandigdham sāravad viśvatomukham ।
astobham anavadyam ca sūtram sūtravido viduḥ ॥*

“A sutra should have few words (alpa-akshara), an unambiguous meaning, be full of essence (sara-yukta), said only after considering all arguments for and against it, infallible and without blemish.

Sutram / aphorism should fulfill following 6 conditions :

a) Alpakasharam :

- Concise / small / brief – should be easy to memorise.

b) Asandigdam :

- Clear, not vague, unambiguous after commentary.

c) Sarvad :

- Deal with essence alone, pregnant with meaning.

d) Vishwatomukham :

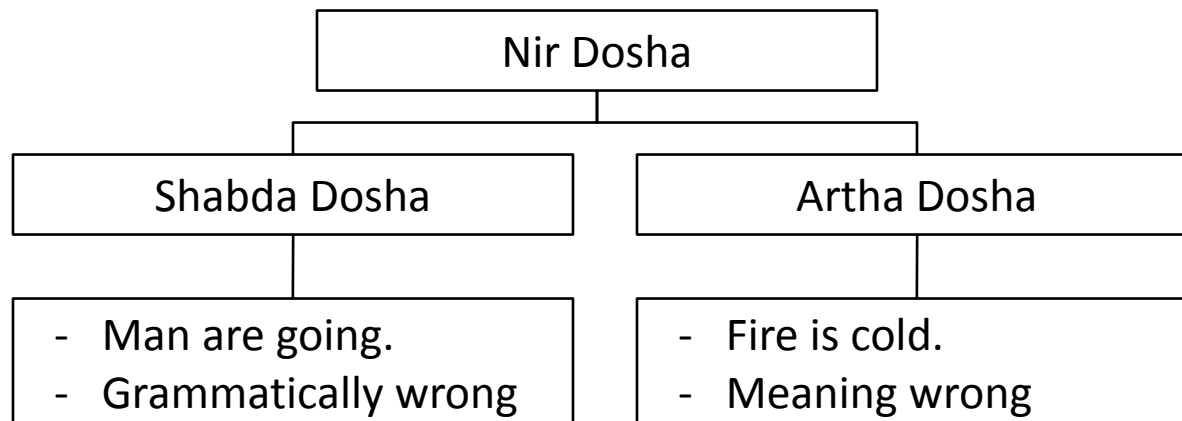
- Having many facets / meanings / more topics (3 in 1), Tat Purusha to Bahivrihi Samasa, save one word / one alphabet (Same Sukham to Bashyakara as one getting a child after a long time).

e) Astobham, Stobhaha :

- Free from unnecessary parts, glorification.
- Stobhaha – Glorification or practice.
- Samaveda – Aahu.... For chanting.
- No logic reasoning / end to words – Chapter 11 – Arjunas Namaskara – left, right..
Here terse, no decoration of words can't add “Cha” if not required.

f) Anavadyam :

- Defect free, faultless.



- If 6 conditions fulfilled – called Sutram.

10. Definition of Adhikaranam – topic :

viṣayo samśayaścaiva pūrva pakṣastāthontaram I

saṅgatiṣceteh pañcāṅgam śāstrādhikaraṇam smṛtam II

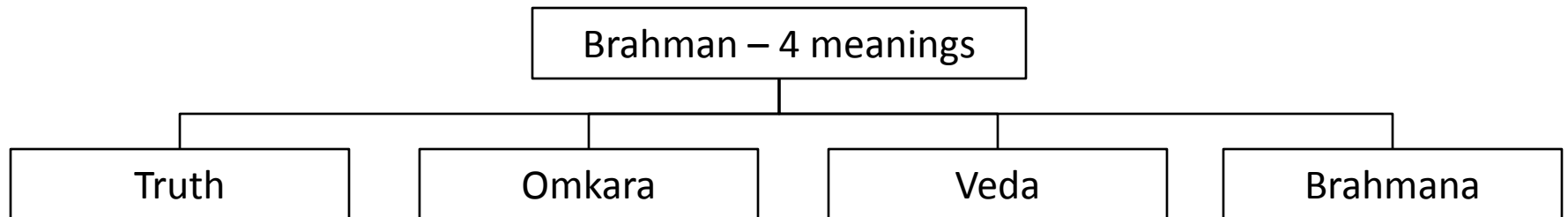
Topic – Adhikaranam : 5 factors – conditions of enquiry

a) Vishaya subject :

- Sadhana / Brahman / Avirodha.
- Statement from Upasana.

b) Samshaya :

- Doubt in statement.
- Vishaya must be nonevident.
- Break coconut – will become 2 – evident no enquiry.
- Must have doubt – Vedanta, Mimamsa, Sankhya – all with doubts.



- Therefore doubt.

c) Purva Pakshi :

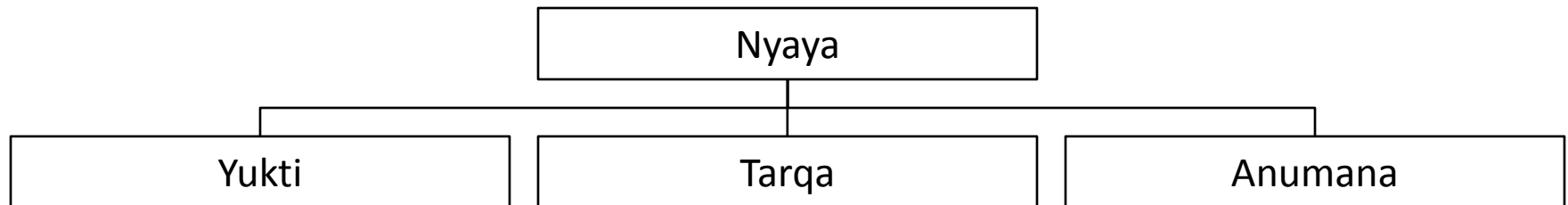
- Views of Nonvedantin Purva Mimamsa / yoga.
- Give view with logic called Purva Paksha.

d) Siddanta :

- Vedantic conclusion to be established by refuting all objections and showing our conclusion is free of all logical defects.
- Brahma sutra called Nyaya Shastra / Prasthanam, because every statement supported by logic.

e) Sangatihi :

- Connection between 2 topics.



Anumana : Inference

- Always with Pratyaksha data.
- Imagination is without data.

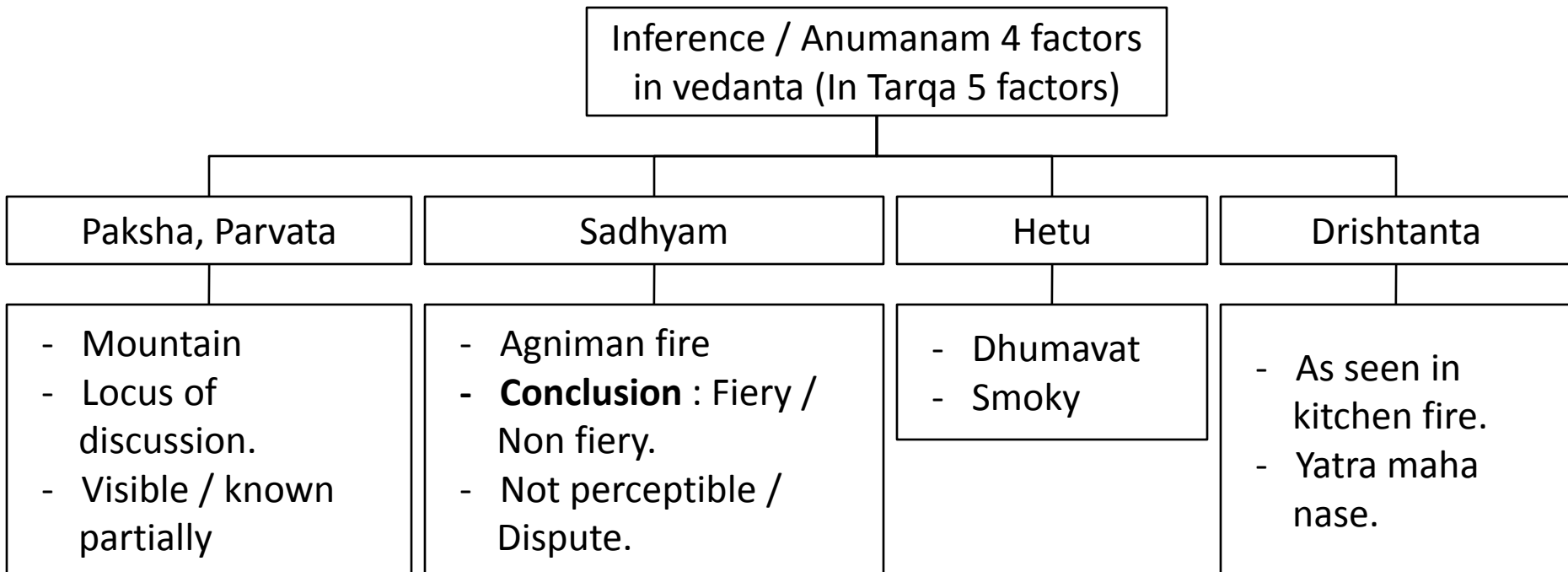
Example : Age of Moon

a) Take sample rock – infer, 450 years old.

Valid based on perceptual data.

b) Look at moon and say 1 Billion years old – speculation, imagination, wishful thinking without data.

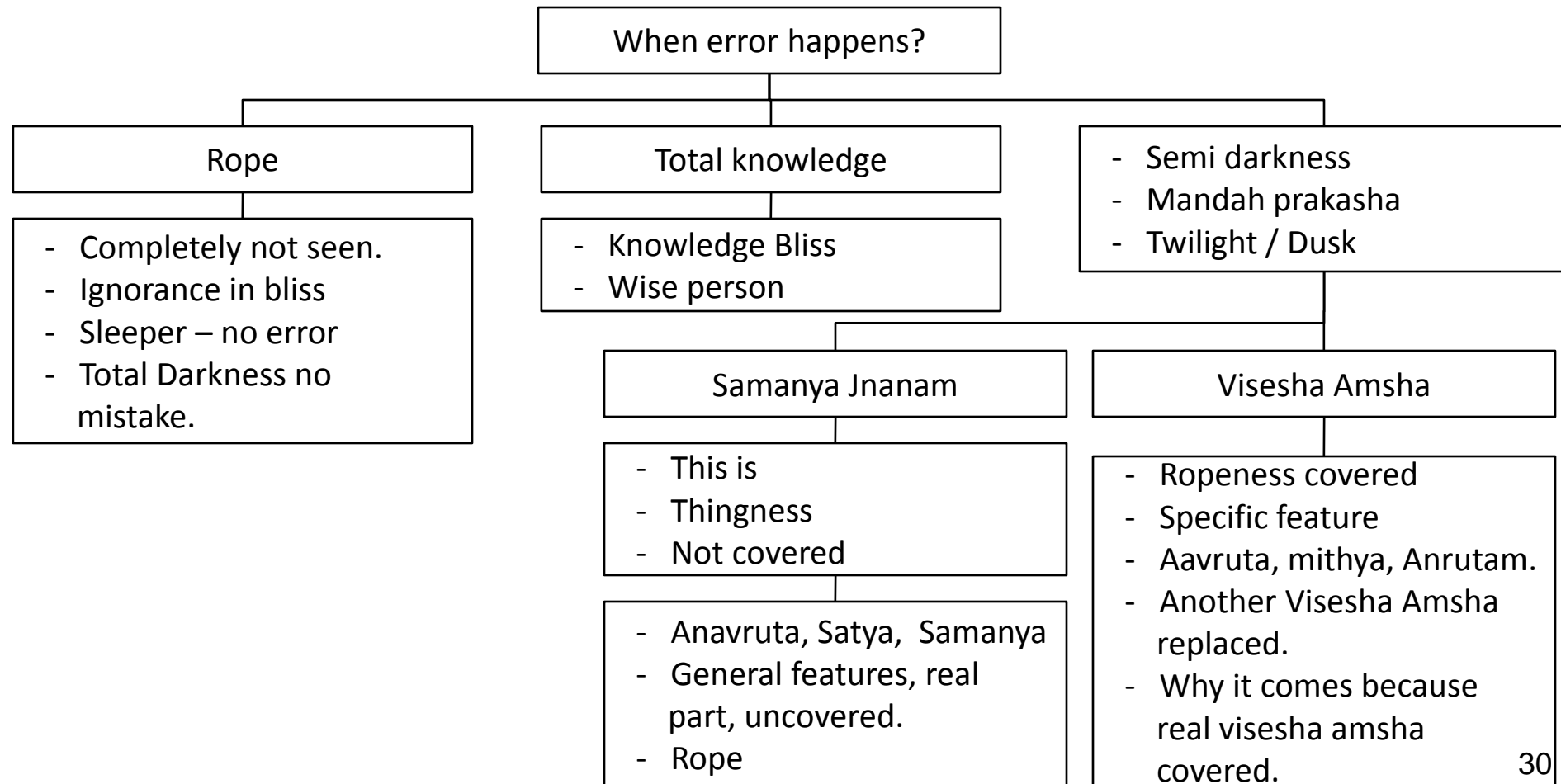
Inference valid only if based on perceptual data / observed data.

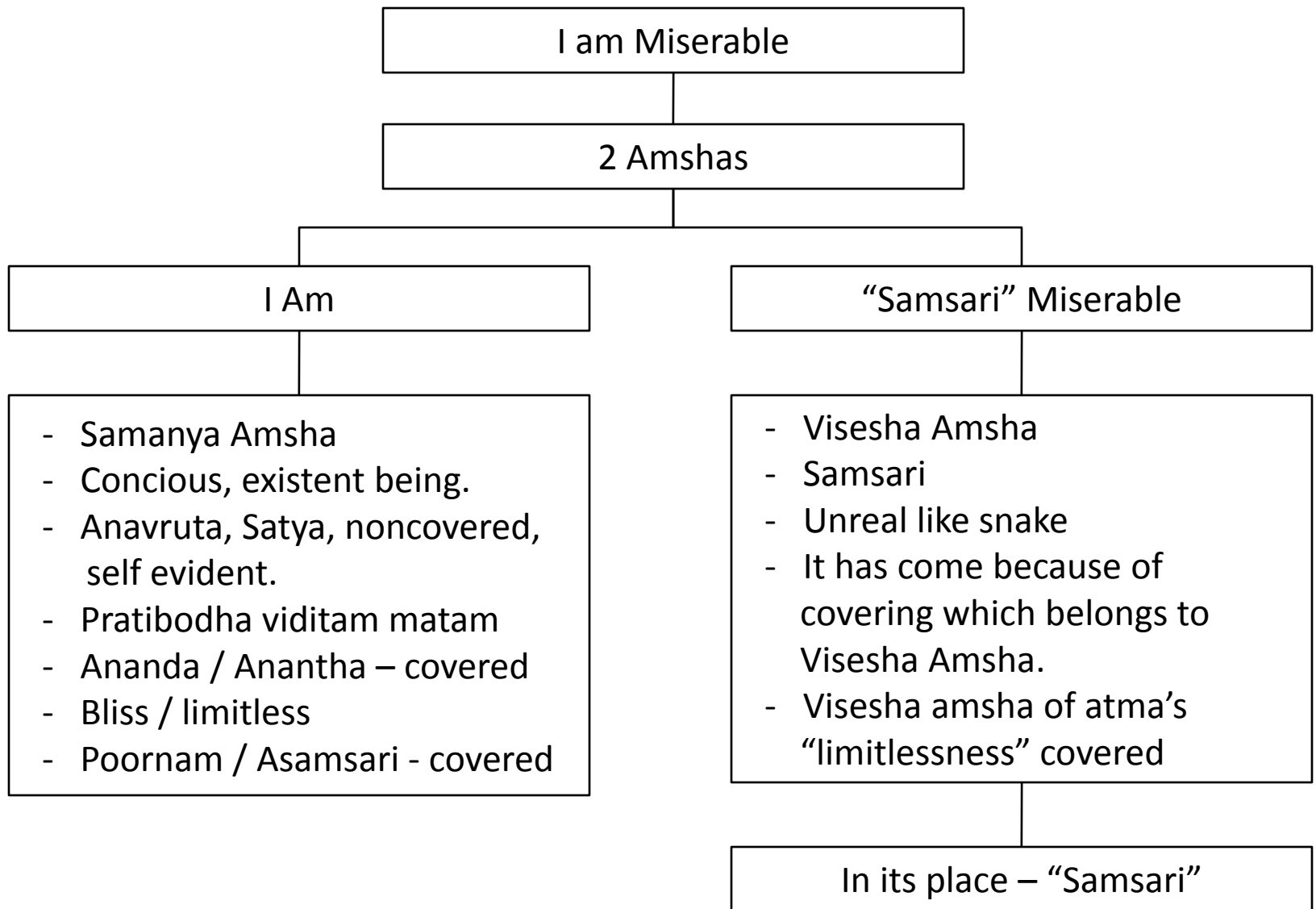


Tarqa	Shastra
Field : <ul style="list-style-type: none"> - Anatma - Laukika Logic 	Field : <ul style="list-style-type: none"> - Atma / Brahman - Shastric logic
Common : <ul style="list-style-type: none"> - Data collected from perception / observation. - Hubble telescope ok - Questions conclusion not source / observation. - Assumes Pratyaksha valid - Nastika – don't believe in Shastra 	Common : <ul style="list-style-type: none"> - Data collected from Shastric statements. - No observation. - Astika, Shastra valid source.

11. Introduction to Brahma sutra – Shankara Adhyasa Bashyam :

- Adhyasa = Error = Mistake
- Samsara, human suffers because of error, mistake.
- Samsara Nivritti by Adhyasa Nivritti
- Samsara Nivritti by error nivritti.
- Error gone, error based problems gone.
- Agyana goes – Adhyasa goes.
- Adhyasa goes – samsara goes.





Error definition – 3 angles

(1)

Anyatha Grahanam

- Understand rope wrongly.
- Misapprehension of Rope (fact)
- w.r.t. rope

(2)

Adhyaropa / Adhyasa

- Superimposition of snake which is not there
- Unreal snake
- Non existent snake superimposed
- Projection
- w.r.t. snake

(3)

Satya Anruta Mithuni Karanam

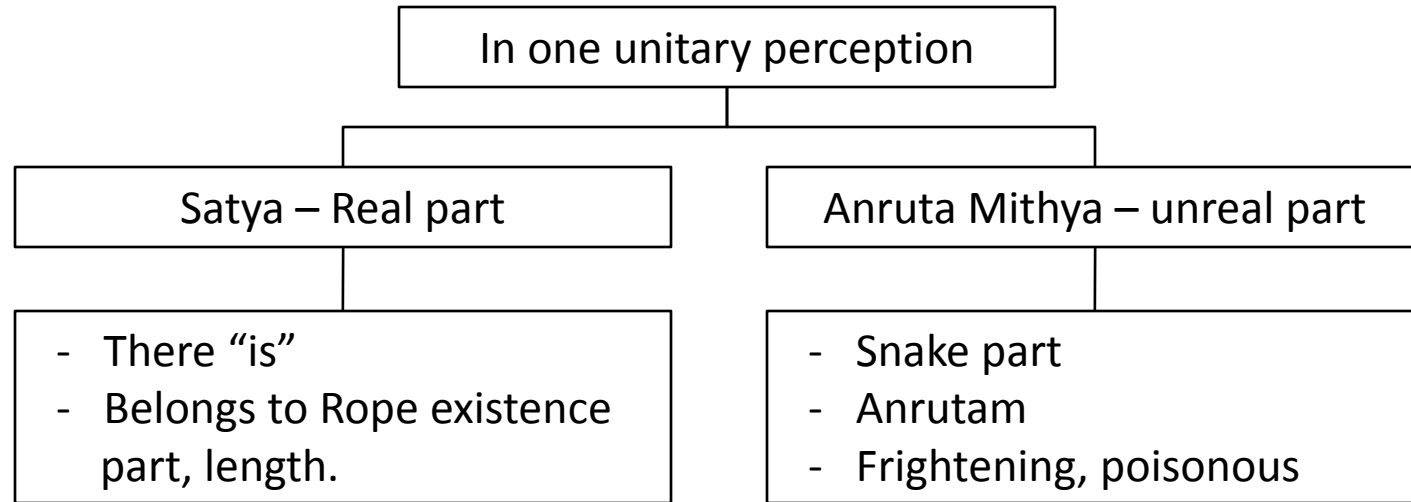
- 3rd entity created
- Satyam mithya mixing up.
- Mix of Real rope and unreal snake

Purpose of Adhyasa Bhashyam :

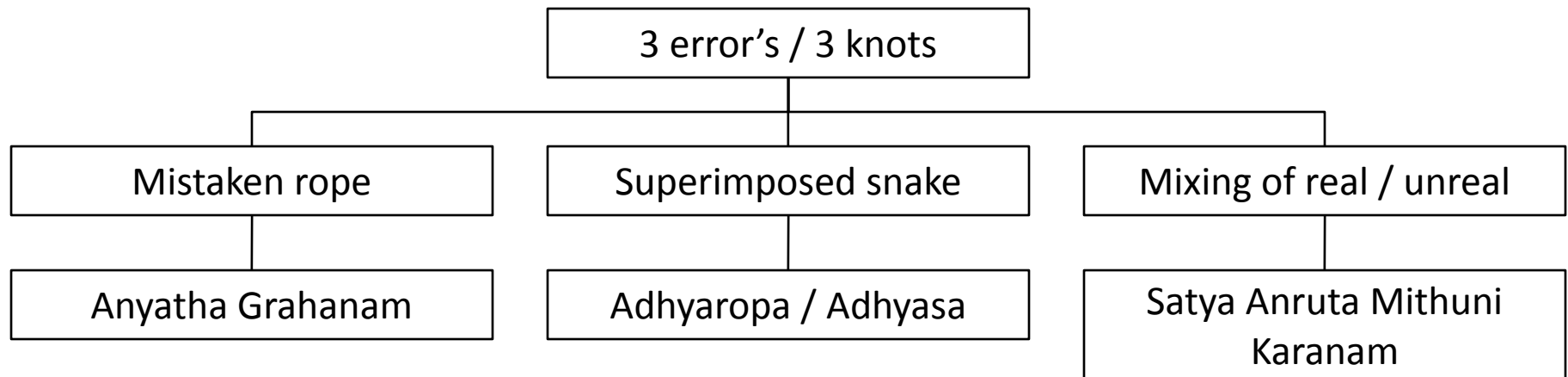
- Samsara is error with respect to oneself.
- Self error, self misjudgment, self wrong conclusion, cause of samsara.
- With real part + unreal part, 3rd part.
- 3rd entity created (mix of real / unreal).
- There is a snake.

Mistaker :

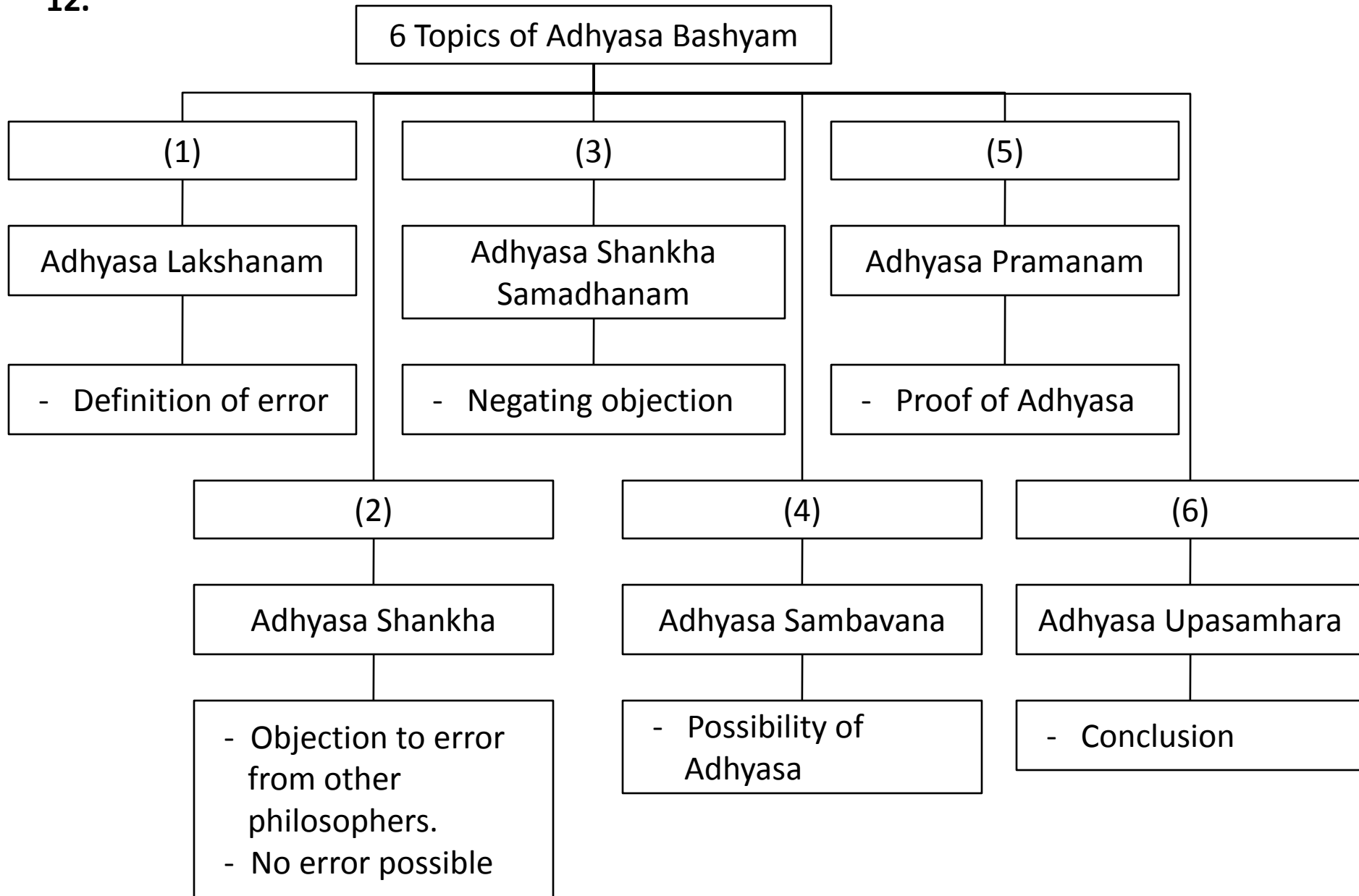
- Doesn't know there are 2 entities.
- Not aware of 2 things.



- Satya – Anrutam mixture entity is Jiva... which is seeking moksha / liberation.



12.



13. What is Adyasa?

Vedantin :

- Karta , Aham karta, Bokta, Anitya is Adhyasa error.
- How? Got sruti Pramanam.

Katho Upanishad :

हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥

Hanta cen-manyate hantum, hatas-cen-manyate hatam ;
Ubhau tau na vijanito, nayam hanti na hanyate ॥ 19 ॥

If the slayer thinks “I slay,” and if the slain thinks, “I am slain,” then both of them do not know well. This slays not nor is This slain. [I – II – 19]

Gita :

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम्
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ २.१९ ॥

He, who takes the self to be the slayer and he, who thinks he is slain; neither of them knows. He slays not, nor is he slain. [Chapter 2 – Verse 19]

Atma :

- Akarta – Ayam - Na Hanti don't kill
- Abokta – Ayam - na Hanyate – I am not killed.

- No object to be killed. Not bokta.

Gita :

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ ५.१५ ॥

The Lord takes neither the demerit nor even the merit of any; knowledge is enveloped by ignorance, thereby beings are deluded. [Chapter 5 – Verse 15]

- Atma does not take punya papam because atma is nirvikara – changeless.
- If karta, bokta, will undergo change.
- Action, experience requires change. As nirvikara, not karta, bokta – fact.

Fact	Derived postulate – Artha – patti
<ul style="list-style-type: none"> - Atma Akarta abokta - Intelligent people do not grieve 	<ul style="list-style-type: none"> - I am karta, bokta is error – adhyasa. - You are shedding tears - Gita : Asrupurnakuleksanam.... - Rishi Dantam <p>Conclusion :</p> <ul style="list-style-type: none"> - Arjuna you are Ajnani not wise – ignorant.

Gita :

सञ्जय उवाच

तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम्।
विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ २.१ ॥

Sanjaya said : To him, who was thus overcome with pity and despondency, with eyes full of tears, and agitated, Madhusudana (the destroyer of Madhu, the demon) spoke these words. [Chapter 2 – Verse 1]

Fact – Sruti	Arthapatti – postulate
<ul style="list-style-type: none"> - Atma Akarta, Abokta 	<ul style="list-style-type: none"> - I claim I am karta bokta - I conclude I am karta, bokta.

Katho Upanishad :

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

Asabdam asparsam arupam avyayam, tatha'rasam nityam agandhavat ca yat ;
Anadya-nantam mahatah param dhruvam, nicayya tan mrtyu mukhat pramucyate II 15 II

He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death. [I – III – 15]

Atma Bodha :

आत्मनः सच्चिदंशश्च बुद्धेर्वृत्तिरिति द्वयम् ।
संयोज्य चाविवेकेन जानामीति प्रवर्तते ॥ २५ ॥

Atmanah Satchidamsascha Buddheh vruttiriti Dwayam I
Samyojya cha Avivekena Jaanaameeti Pravartate II 25 II

Due to the indiscriminate blending of the existence knowledge aspect of Atma and the thought wave of the Budhi or Intellect, there arises the notion of 'I know'. [Verse 25]

आत्मनो विक्रिया नास्ति बुद्धेर्बोधो न जात्विति ।
जीवः सर्वमलं ज्ञात्वा ज्ञाता द्रष्टेति मुह्यति ॥ २६ ॥

Atmano Vikriyaa naasti Buddherbodhohna Jaatwiti I
Jeevah Sarvam Alam Jnatwa Jnataa Drusteti Muhyati II 26 II

Atma never does anything. It is eternal. It is knowledge itself and is not affected by the mental thoughts and physical actions. Buddhi or Intellect has no capacity to experience "I know". But the individuality (Jeeva) in us in its ignorance of its true nature falsely identifies itself with the Body – Mind and Intellect and thinks out of delusion that himself is the seen and the knower. [Verse 26]

- New entity – knower born – by combining Atma + Anatma vritti.
- Adhyasa – error – proves satya – anruta mithuni karanam – real – unreal mix up.

14. Upasamhara :

Conclusion of Adhyasa Bashyam :

a) Adhyasa :

- Dangerous, harmful to humanity because it brings anityatvam, mortality, fear of death constantly.
- Money – important because I am seeking security through money.
- Insecurity because of Adhyasa – error.
- Adhyasa eva samsarasya karanam.
- Problem for present and future.
- All Karmas, Pravirti + Nivritti because of Adhyasa.
- Karma – produces Punya Papam, Punarapi Jananam – Maranam.

Anvaya Vyatireka :

- Adhyasa satve – Samsara satva
- Adhyasa Nivritou – Samsara Nivritou

Gita :

श्रीभगवानुवाच

प्रजहाति यदा कामान्सर्वान्यार्थ मनोगतान्।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ २.५५ ॥

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom. [Chapter 2 – Verse 55]

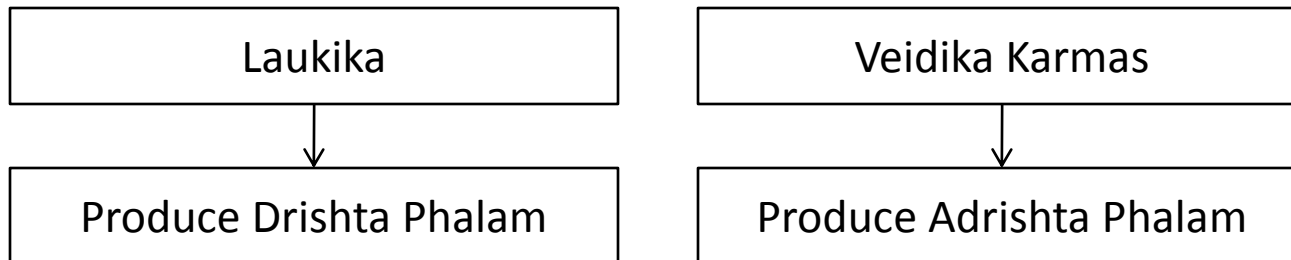
नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ ३.१८ ॥

For him there is no interest whatever in what is done, or what is not done; nor does he depend upon any being for any object. [Chapter 3 – Verse 18]

- Remedy for Adhyasa = Adhyasa Nivritti
- Adhyasa Karanam = Atma Ajnanam
- Atma Jnanam comes, Adhyasa, Samsara goes.

Adhyasa Upasamhara :

- Atma free from Pramatrutva, Kartrutva, Boktrutvam – fact.
- Notion I am Pramata, Karta, Bokta = Error.
- Entire Samsara due to this Samsara error.
- We enter into different activity because of notion – I am Karta, Bokta.



- Constant Janma, Jara, Vyadhi, Dukham.
- Adhyasa at various levels.

a) Antahkarana Adhyasa :

- I am Pramata – caused by mix of Atma – Antahkaranam.
- Primary error – Aham Pramata I am knower.

b) Indriyasya Adhyasa :

- Error flows from mind to sense organs.
- Mix of I and sense organs.
- Secondary error.
- I am blind / deaf ... problem of sense organs superimposed on Atma.
- Antahkarana Adhyasa leads to Indriyasya Adhyasa.

c) Sharira Adhyasa :

- Aham Purusha / Stree / Sthula / Krisah / Tarunah / Vrddah – Properties.

Dhanyastakam :

नासन्न सन्न सदसन्न महसन्नचाणु न स्त्री पुमान् च नपुंसकमेकबीजम् ।

यैर्ब्रह्म तत्सममुपासितमेकचित्तैः धन्या विरेजुरितरेभवपाशबद्धाः ॥ ६॥

nāsanna sanna sadasanna mahasanna cāṇu na strī pumān na ca napuṁsakam ekabījam ।

yairbrahma tat samam upāsitam eka cittaiḥ dhanyā virejurittare bhavapāśa baddhāḥ | 6 |

Blessed are they by whom the *brahman* is contemplated with one pointed attention in the following way, ‘It is not that which is not, nor that which is, nor is it the combination of both. It is neither the big nor the subtle, nor is it the female or the male or the neutral. It is the one source of all’. Such people shine (with glory) while others remain imprisoned by the shackles of worldly life. [Mantra 6]

d) Through Sharira Adhyasa to surroundings :

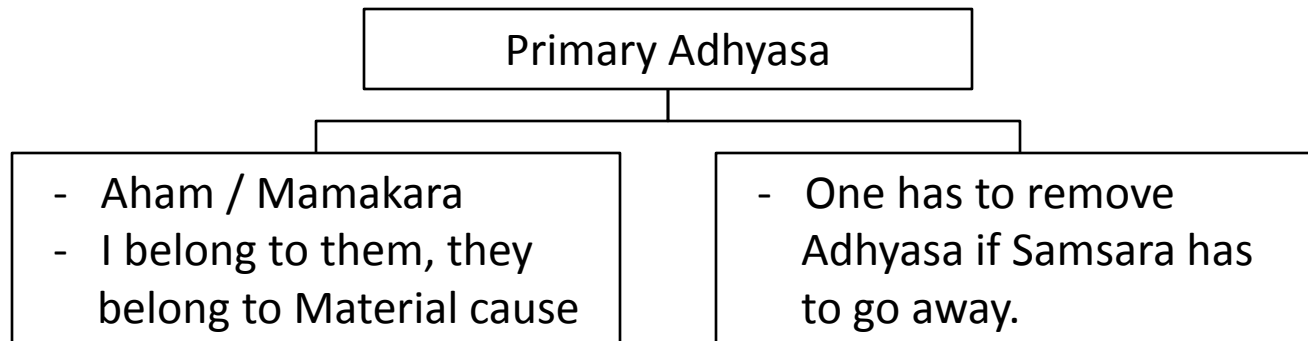
- Root of tree spreads to tentacles.
- Through body get associated with sambandha – relationship with people, things, house, pets.
- Atma – Asanga has no relation, spreads a lot.

Gita :

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा गुणप्रवृद्धा विषयप्रवालाः।
अधश्च मूलान्यनुसन्ततानि कर्मानुबन्धीनि मनुष्यलोके॥ १५.२ ॥

Below and above are spread its branches, nourished by the Gunas ; sense-objects its buds ; and below in the world of men stretch forth the roots, originating action. [Chapter 15 – Verse 2]

- Spreads to USA / Japan....
- Because of samsara, person constantly experiences Janma, Mrityu, Jara, Vyadhi, Dukham, due to primary and secondary adhyasa.



- Anarta Hetu Prahanaya... = New name of Adhyasa
= Cause of all problems of life.
- One has to work for removal of Adhyasa.

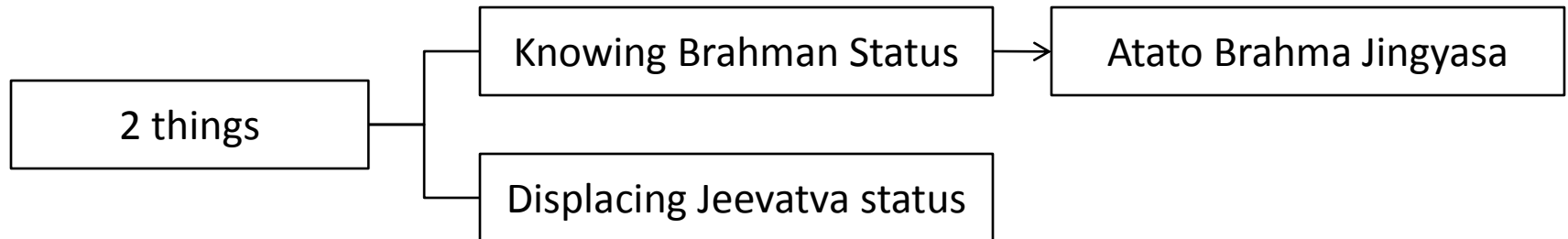
- How one removes Adhyasa?
- Adhyasa – product of some other cause.
- Self Error – Adhyasa – Mistake



- Cause Ajnanam / Self ignorance (Not Physics ignorance).



- By any other knowledge, self ignorance can't be removed.
- Samsara does not go for educated, erudite Samsari.
- Samsara removed by Atma Jnanam, because we have error w.r.t. Atma.
- Self correction required – it involves 2 things.



15. Sutra 1 to 4 :

अथातो ब्रह्मजिज्ञासा ।

Athato Brahmajijnasa ।

Hence (is to be undertaken) thereafter a deliberation on Brahman. [I – I – 1]

जन्माद्यस्य यतः ।

Janmadyasya yatah ।

That (is Brahman) from which (are derived) the birth etc. of this (Universe) [I – I – 2]

शास्त्रयोनित्वात् ।

Sastrayonitvat ।

(Brahman is not known from any other source), since the scriptures are the valid means of Its knowledge.[I – I – 3]

तत्तु समन्वयात् ।

Tattu Samanvayat ।

But that Brahman (is known from the Upanisads), (It) being the object of their fullest import. [I – I – 4]

16. Introduction : Sutra 1 [Topic 1 – Sutra 1]

- “Atato Brahama Jingyasa “
- I should learn my own superior status. For this purpose Upanishad study begins.

Karma Khanda	Vedanta
- Go to heaven	- I have low self image – not fact.
- Get status of Indra, Brahaspati, Ananda	- Know higher Brahman Status

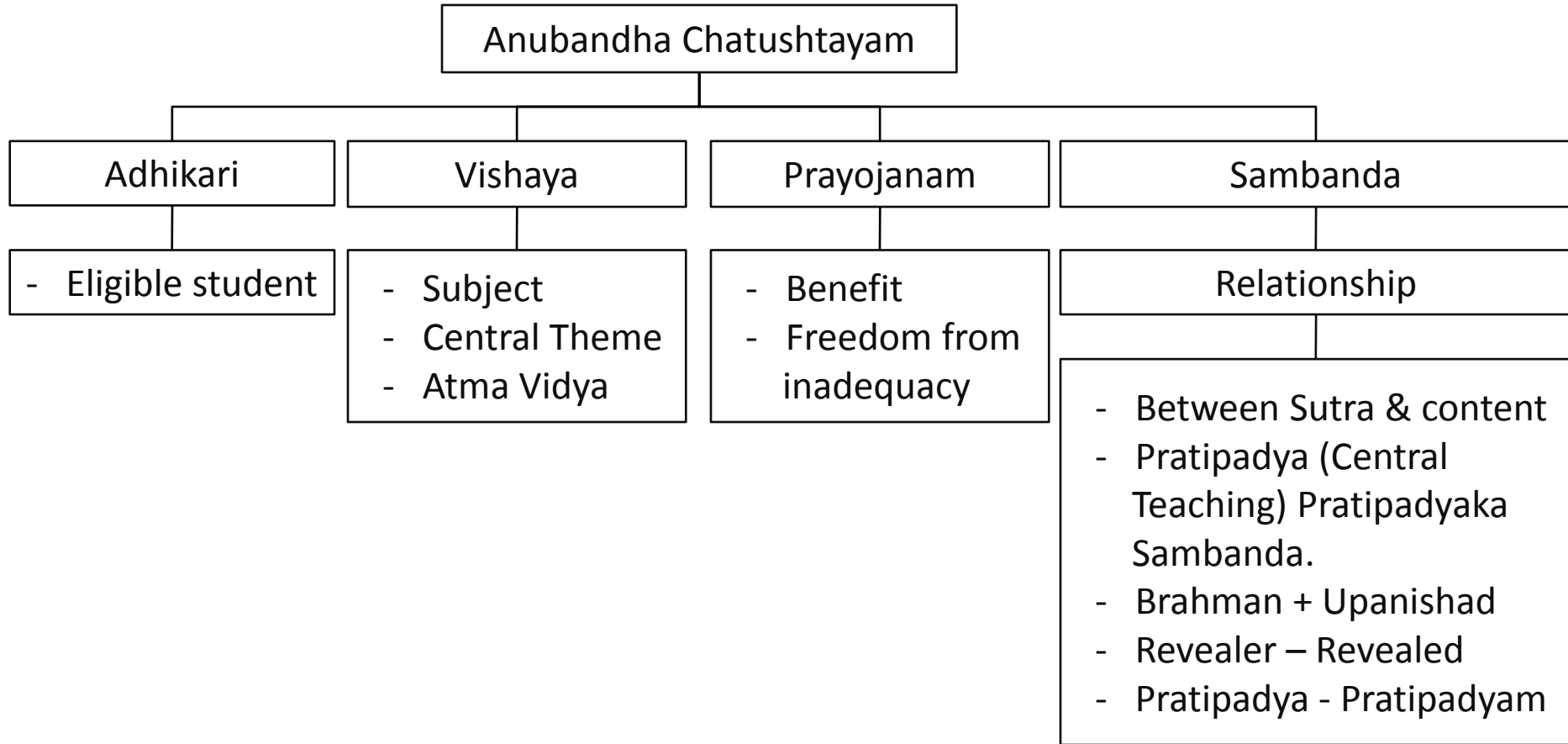
All other Shastras :

- Take inferior status as a fact – Jeevatvam as a fact.
Present methods of improving status.
- Acquire Money / MLA status / BMW /Rotary member / struggling to improve status.
- Karma Kanda – promotes mistake.

Self Enquiry:

- Claim – Nitya, Mukta, Shudha, Svabava Ekaha status.
- All Upanishads for self correction, Removal of low self image.
- To negate superimposed, low image.
- Adhyasa bashyam over.

17.



18.

Adhikari
Sadhana Chatushtaya Sampatti
4 Qualifications

Tattva Bodha / other
Prakaranan texts originate
from Brahma Sutras

Viveka

Vairagya

Shatka sampatti

Mumukshutvam

Discrimination

Dispassion

6 inner disciplines

Desire for Moksha

Moksha :

- Correction of self knowledge is goal of life. Remove super imposed image.
- Improving self image
Dharma / Artha / Kama
- Preyaha

- All other pursuits earning, money, family life
Aparavidya are incidental means not end.
- Moksha – end.
- Seeing means as end = Passion
- Seeing means as useless = Foolishness
- Seeing means as means-Dispassion

- 1) Kshama – Mind Control.
- 2) Damaha – Sense Control.
- 3) Uparama – withdrawal / reduction of extrovertedness
- 4) Titiksha :
Forbearance
Capacity to ignore / overlook discomforts
- 5) Sraddha – Guru / scripture Bhagvan.
- 6) Samadhana
commitment / Concentration on goal.

19. What is Brahman?

Taittiriya Upanishad :

त होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।
स तपस्तप्त्वा ॥ ३ ॥

tagmhovaca, yato va imani bhutani jayante,
yena jatani jtvanti, yatprayantyabhisamvisanti,
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,
sa tapastaptva ॥ 3 ॥

To him (Bhrgu) he (varuna) a gain said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [3 – 1 – 3]

Chandogya Upanishad :

य आत्मापहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः
सत्यकामः सत्यसंकल्पः सोऽन्वेष्टव्यः स विजिज्ञासितव्यः
स सर्वोऽश्च लोकानाप्नोति सर्वोऽश्च कामान्यस्तमात्मानमनुविद्य
विजानातीति ह प्रजापतिरुवाच १

Ya atmapahatapapma vijaro vimrtyurvisoko vijighat so'pipasah
satyakamah satyasankalpah so'nvestavyah sa vijijnasitavyah
sa sarvamsca lokanapnoti sarvamsca kamanyastamatmanamanuvidya
vijanatiti ha prajapatiruvaca ॥ 1 ॥

Prajapati once said : ‘the Self is free from sin, free from old age, free from death, free from sorrow, and free from hunger and thirst. It is the cause of desire for Truth and for commitment to Truth. This self has to be sought for and thoroughly known. The person who has sought for and known the Self attains all worlds and all desires. [8 – 7 – 1]

Brihadaranyaka Upanishad :

स होवाच, न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति । न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति । न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति । न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति । न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति । आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि, आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनैवं सर्वं विदितम् ॥ ५ ॥

sa hovāca: na vā are patyuh kāmāya patiḥ priyo bhavati, ātmanas tu kāmāya patiḥ priyo bhavati: na vā are jāyāyai kāmāya jāyā priyā bhavati, ātmanas tu kāmāya jāyā priyā bhavati; na vā are pūtrāṇāṁ kāmāya putrāḥ priyā bhavanti, ātmanas tu kāmāya putrāḥ priyā bhavanti; na vā are vittasya kāmāya vittam priyam bhavati, ātmanas tu kāmāya vittam priyam bhavati; na vā are brahmaṇaḥ kāmāya brahma priyam bhavati, ātmanas tu kāmāya brahma priyam bhavati; na vā are kṣatrasya kāmāya kṣatram priyam bhavati ātmanas tu kāmāya kṣatram priyam bhavati; na vā are lokānāṁ kāmāya lokāḥ priyā bhavanti, ātmanas tu kāmāya lokāḥ priyā bhavanti; na vā are devānāṁ kāmāya devāḥ priyā bhavanti, ātmanas tu kāmāya devāḥ priyā bhavanti; na vā are bhūtānāṁ kāmāya bhūtāni priyāṇi bhavanti, ātmanas tu kāmāya bhūtāni priyāṇi bhavanti; na vā are sarvasya kāmāya sarvam priyam bhavati, ātmanas tu kāmāya sarvam priyam bhavati; ātmā vā are draṣṭavyaḥ śrotavyo mantavyo nididhyāsitavyaḥ: maitreyī ātmano vā are darśanena śravaṇena matyā vijñānenedaṁ sarvaṁ viditam ॥ 5 ॥

He said : It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that they are loved. It is not for the sake of the Brahmana, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Ksatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyi, should be realised – should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known. [II – IV – 5, IV – V – 6]

Brihadaranyaka Upanishad :

तदेतद्वचाभ्युक्तम् ।

एष नित्यो महिमा ब्राह्मणस्य

न वर्धते कर्मणा नो कनीयान् ।

तस्यैव स्यात्पदचित् , तं विदित्वा

न लिप्यते कर्मणा पापकेन ॥ इति ।

तस्मादेवंविच्छान्तो दान्त उपरतस्तिष्ठुः समाहितो
भूत्वात्मन्येवात्मानं पश्यति, सर्वमात्मानं पश्यति ; नैनं
पाप्मा तरति, सर्वं पाप्मानं तरति ; नैनं पाप्मा तपति,
सर्वं पाप्मानं तपति ; विपापो विरजोऽविचिकित्सो ब्राह्मणो
भवति ; एष ब्रह्मलोकः सम्राट्, एनं प्रापितोऽसीति होवाच
याज्ञवल्क्यः ; सोऽहं भगवते विदेहान् ददामि, मां चापि
सह दास्यायेति ॥ २३ ॥

tad eṣa ṛcābhyuktam:

eṣa nityo mahimā brāhmaṇasya na vardhate karmaṇā no kanīyān
tasyaiva syāt pada-vit, taṁ viditvā na lipyate karmaṇā pāpakena,
iti tasmād evaṁ-vit, śānto dānta uparatas titikṣuḥ samāhito bhūtvā,
atmany evātmānam paśyati, sarvam ātmānam paśyati;
nainam pāpmā tarati, sarvam pāpmānam tarati;
nainam pāpmā tapati, sarvam pāpmānam tapati;
vipāpo virajo'vicikitso brāhmaṇo bhavati; eṣa brahma-lokaḥ, samrāt;
enam prāpitō'si iti hovāca yajñavalkyaḥ;
so'ham bhagavate videhān dadāmi, mām cāpi saha dāsyāyeti || 23 ||

This has been expressed by the following hymn: This is the eternal glory of a knower of Brahman: it neither increases nor decreases through work. (Therefore) one should know the nature of that alone. Knowing it one is not touched by evil action. Therefore he who knows it as such becomes self-controlled, calm, withdrawn into himself, enduring and concentrated, and sees the Self in his own self (body); he sees all as the Self. Evil does not overtake him, but he transcends all evil. Evil does not trouble him, (but) he consumes all evil. He becomes sinless, taintless, free from doubts, and a Brahmana (knower of Brahman). This is the world of Brahman. O Emperor, and you have attained it – said Yagnavalkya. 'I give you sir, the empire of Videha, and myself too with it, to wait upon you.' [4 – 4 – 23].

20. Karma Khanda & Jnana Khanda :

Karma Khanda	Jnana Khanda
1) Bavyam - Unaccomplished goal.	1) Butam - accomplished goal.
2) Sadhyam.	2) Siddham.
3) Anatma Vishaya.	3) Atma Vishaya.
4) Extrovertedness – Dependence on world.	4) Dependence on myself.
5) Anitya Phalam. - Dharma, Artha, Kama. - Within Samsara.	5) Nitya Moksha Phalam. - Outside Samsara
6) Based on Kartrutvam “Aham Karta”	6) Based on Akartrutvam “Aham Akarta”
7) Full of Sangha – relationship. - 3 generations in Sankalpa.	7) Deals with I - free from all relationships. - Neti neti
8) Avidya Katho Upanishad: <i>Durameeta Ete Dhuram Viparite....</i>	8) Vidya

दूरमेते विपरीते विषूची अविद्या या च विद्येति ज्ञाता।
विद्याभीप्सिनं नचिकेतसं मन्ये न त्वा कामा बहवोऽलोलुपन्त ॥४॥

dūram ete viparīte visūcī, avidyā yā ca vidyēti jñātā:
vidyābhīpsinaṁ naciketasam manye, na tvā kāmā bahavo lolupantaḥ. (4)

These two, ignorance and what is known as Knowledge, are wide apart and lead to different ends or goals. I believe Naciketas to be one who is desirous of Knowledge, for, even many objects of pleasure a have not shaken thee. [1-2-4] 50

Karma Khanda	Jnana Khanda
<p>9) Preyas</p> <p>Tama Pravartikam - Virudtha</p> <p>Svabava.</p> <p>Gita : Abrahma Puraravatha Loka...</p>	<p>9) Sreyas</p>
<p>आब्रह्मभुवनल्लोकाः पुनरावर्तिनोऽर्जुन। मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ ८.१६ ॥</p>	<p>Worlds up to the “world of Brahmaji” are subject to rebirth, O Arjuna: but he who reaches Me, O kaunteya, has no rebirth. [Chapter 8 – Verse 16]</p>
<p>10) Purva Janma / Anatma Phalam.</p>	<p>10) Apunarjanma / Atma Phalam.</p>
<p>11) Presided by Yama – south – who has Kala / Mrityu in his hands.</p>	<p>11) Presided by Soma Devata Amruta in hand.</p>

- Can't combine trip to Pondy + Kashmir.
- Can combine Delhi + Kashmir.
- Prayojana – direction – benefit Bheda.

Pravirthi Bheda:

Karma Khanda - Pravartakam	Jnana Khanda - Nivartakam
<ul style="list-style-type: none">- Incites person to action.- Jyotishto homa – for svarga.- Karma Khanda 1st gives Svarga benefits – no Hunger / Thirst / Old age/ No body.- Listener tempted to do action.- Pravartakam.- Makes person active action, achievement oriented.	<ul style="list-style-type: none">- What you have to accomplish in life is your nature. <p>Taittiriya Upanishad:</p> <ul style="list-style-type: none">- <i>Sa ya esha Purusha... [II – VIII – 12]</i>- In Brahma Ananda, have Indra, Prajapati, Brihaspati Ananda.- So – Ushnute Sarvan kaman Saha.... <p>Gita:</p> <ul style="list-style-type: none">- <i>Sa budhiman manushyesha... [4 – 18]</i>

Taittiriya Upanishad :

स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः ।
स य एवंवित् । अस्माल्लोकात्प्रेत्य ।
एतमन्नमयमात्मानमुपसङ्क्रामति ।
एतं प्राणमयमात्मानमुपसङ्क्रामति ।
एतं मनोमयमात्मानमुपसङ्क्रामति ।
एतं विज्ञानमयमात्मानमुपसङ्क्रामति ।
एतमानन्दमयमात्मानमुपसङ्क्रामति ।
तदप्येष श्लोको भवति ॥ १२ ॥

sa yascayam puruse yascasavaditye sa ekah ।
sa ya evamvit asmallokatpretya ।
etamannamayamatmanamupasankramati ।
etam pranamayamatmanamupasankramati ।
etam manomamayamatmanamupasankramati ।
etam vijnanamayamatmanamupasankramati ।
etamanandamayamatmanamupasankramati ।
tadapyesa sloko bhavati ॥ 12 ॥

The Reality in the core of man and the Reality which is in the sun are one. He who knows this, on leaving from this world, first attains the Atman made of food, next the Atman made of prana, next attains the Atman made of mind, next attains Atman made of buddhi and lastly attains the Atman made of Bliss... regarding this there is the following Vaidika Verse.
[II – VIII – 12]

Gita :

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः।
स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ ४.१८ ॥

For, verily (the true nature) of right action should be known; also (that) of forbidden (or unlawful) action and of inaction; imponderable is the nature (path) of action.
[Chapter 4 – Verse 18]

- One who has discovered Brahman has nothing more to accomplish. Have you known that Brahman?
- I am poornaha, no more temptation Apravartakam.
- Bodhakam natu chodakam.
- **Jnana Khanda:**
 - Only reveals nature.
 - Never pushes you into action.
- If tempted to do action, says you are akarta.
- Reveals Poornatva + Akarta nature makes a person udasina, contented Atman eva Atmana tushtaha .
- Be full and complete by being what I am?

21.

Meaning of Brahman

Jagat Karanam Brahma

Taittiriya Upanishad :

- Satyam Jnanam
Anantham Brahman...
[2 – 1 – 1]

Brahmana

Katho Upanishad :

- Yasya Brahma ca
ksatram.. [I-II-25]

Taittiriya Upanishad :

- Brahma vidha Apnoti
Param [2 – 1 – 1]

Hiranyagarbha

Vidhya given by
“Hiranyagarbha”

Mundak Upanishad :

- Tad Vidya Kama
Brahma Vidyam
Pratishtam [1-1-5]

Veda

Gita :

- Bramodbavam
Vidhi [3 – 15]

Om kara

Taittiriya Upanishad:

- Mahaiti tad Brahma..
[1 – 5 – 1]

Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभ्युक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेदं निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्सह । ब्रह्मणा विपश्चितेति ॥

Om brahmavidapnoti param, tadesa'bhyukta,
satyam jnanamanatam brahma,
yo veda nihitam guhayam parame vyoman,
so'snute sarvan kaman saha brahmana vipasciteti || 1 ||

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

Gita :

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम्।
तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ ३.१५ ॥

Know you that action comes from Brahmaji (the creator) and Brahmaji comes from the Imperishable. Therefore, the all-pervading Brahman (God Principle) ever rests in sacrifice. [Chapter 3 – Verse 15]

Katho Upanishad :

यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः।
मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः ॥ २५ ॥

yasya brahma ca kṣatram ca ubhe bhavata odanaḥ
mr̥tyur yasyopasecanaṁ ka itthā veda yatra saḥ. (25)

To whom the brahmana and the ksatriya classes are (as it were) but cooked rice and death itself is a condiment (curry or pickle), how can one thus know where that Atman is! [I – II – 25]

Taittiriya Upanishad :

भूर्भुवः सुवरिति वा एतास्त्रिष्वो व्याहृतयः ।
तासामु ह स्मैतां चतुर्थीम् । माहाचमस्यः प्रवेदयते ।
मह इति । तत् ब्रह्म । स आत्मा । अङ्गान्यन्या देवताः ॥ १ ॥

bhur-bhuvah suvar-iti va etas-tisro vyahrtayah,
tasamu ha smaitam caturthim mahacamasyah pravedayate,
maha iti, tad brama, sa atma anganyanya devatah II 1 II

Bhuh, bhuvah, suvah are the three short utterances of mystical significances. In addition to these, there is, the fourth one, Mahah, made known by the seer, Mahacamasya. That is Brahman. That is the body ; other gods are its limbs. [I – V – 1]

Mundak Upanishad :

ॐ ब्रह्मा देवानां प्रथमः सम्बभूव विश्वस्य कर्ता भुवनस्य गोप्ता ।
स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठामथर्वाय ज्येष्ठपुत्राय प्राह ॥ १ ॥

Om Brahma devanam prathamah sambabhuva visvasya karta bhuvanasya gopta I
sa brahma-vidyam sarva-vidya-pratistham atharvaya jyestha-putraya praha II 1 II

Of the Gods, Brahmaji, the Creator and the protector of the universe, was self-born first. He gave out the knowledge of Reality (Brahma Vidya), the knowledge of all knowledges, the foundation for all sciences, to his own eldest son, Atharva. [I – I – 1]

Brahman here based on context of 2nd sutra:

जन्माद्यस्य यतः ।
Janmadyasya yatah

That (is Brahman) from which (are derived) the birth
etc. of this (Universe) [1 – 1 – 2]

- Brahma Jingyasa = Satyam jnanam anantham Brahma.
- Jingyasa = Jnanam - Not weather report.
= Dridha aparoksha jnanam of Brahma.
- “Sa” = Suffix - An Pratyaya.
 - Iccha – desire.
 - Desire to know/enquiry.
- Mumukshu = Desire to be free.
- Brahma Jnanaya – Vedanta Vichara



Why not self enquiry by closing eyes - Asking who am I?

- Answer you will get = I am an idiot is what you know yourself as.
- Self enquiry not independent study but self enquiry with help or guru, Shastra Vichara.
- Vedanta alone Pramanam for Brahma.

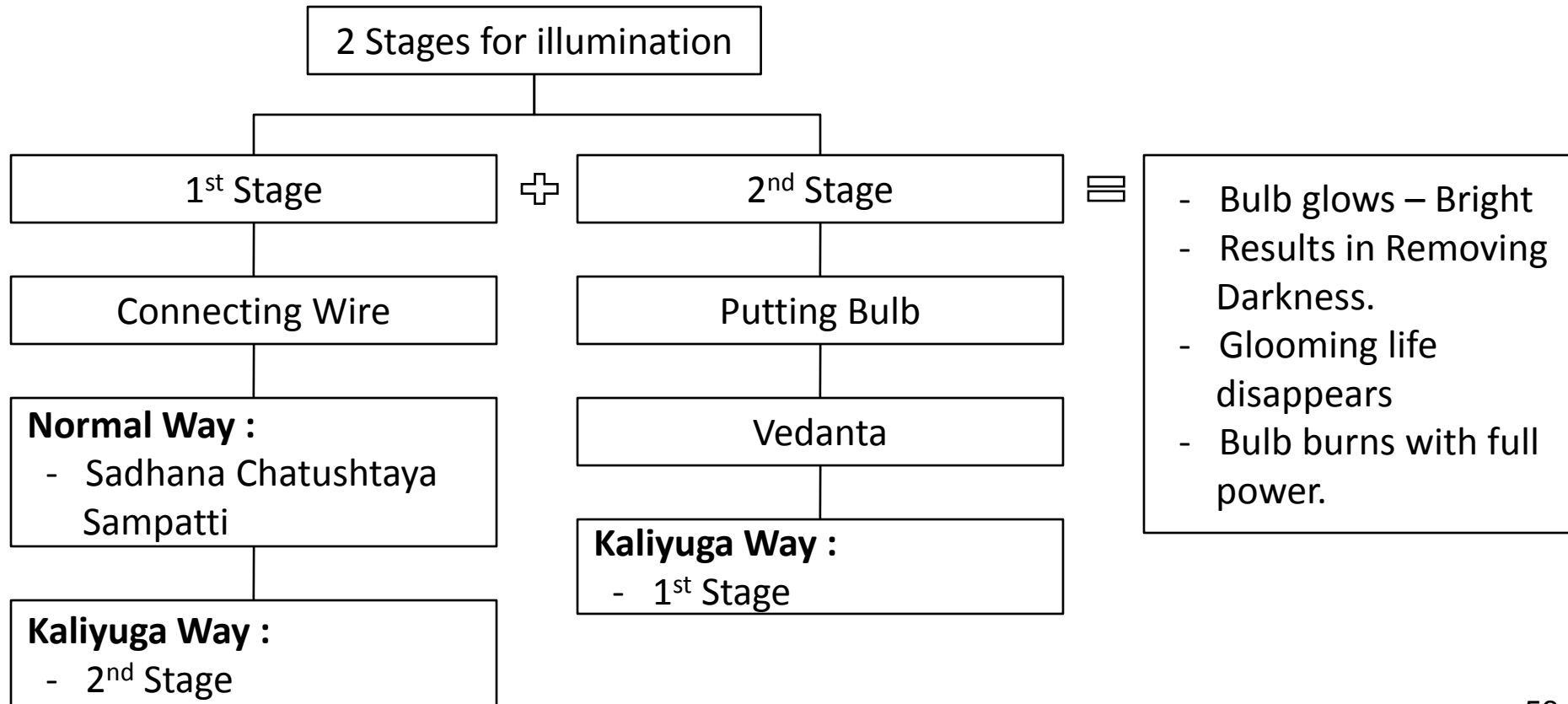
2nd Answer:

- Brahman Not new substance revealed by Scripture.
- Biggest mistake of listener.
- Don't look for Brahman In meditation.
- Brahman Not new substance but new status of already available substance called "Aham".
- Aham not new substance but new status as Aham Aham Aham available always – Siddha Rupasya Atmanaha.
- Brahman Knowledge = Knowledge of higher Brahman Status now lost In Apra Prakrti.
- Discovering my own status, superior, higher, Para Prakrti.
- Atmanaha Brahmatva Vichara.
- Brahman enquiry in my own Atma – self.

Old Status	New Status
- Jeevatvam / Abrahmatvam	- Brahmatvam
- Bahutvam	- Ekatvam
- Samsaritam	- Mokshatvam
- Displaced	- Discovered
- Rajju Sarpa status	- Rajju status

Final meaning:

- Sadhana Chatushtaya Anantaram.
- After enquiring 4 fold Qualification, one should do Sravanam, Mananam, Nindhyasanam of Vedanta for sake of Brahma Jnanam because Brahma Jnanam alone gives Moksha not Karma.
- This is final Expanded meaning of 1st Verse.



22. Conclusion : Sutra 1 : Atato Brahma Jingyasa

a)Topic:

- Jingyasa Adhikaranam.

b)Vishaya:

- Vedanta Shastram.

c)Samshaya: Doubt

- Vicharaniyam va.
- Worth / not worth studying.

Purva Pakshi:

- Vedanta Vichara - Na Vicharaniyam no use, Anubanda Chatushtaya.
- Abavat – No Adhikari, Viveka, Vairagya, Sadhana Chatushtaya Sampatti, Mumukshutvam from Vedanta.
- Only in Katho upanishad story - no one has seen hares horn, how Nirguna Vastu...
- Can't know / see / colour / form / taste...
- In delusion – Brahma of teacher, no Atma, no independent consciousness.
- Consciousness – illusion happening in matter.
- Matter illusion in consciousness.
- Research shows consciousness is illusion in Brain Matter and Vedanta talks of independent consciousness.

- No Brahma / Atma / subject / Vishaya.
- No Prayojanam if no Brahman itself.
- No Sambandha it no Brahman itself.
- Here Purva Pakshi says Vedanta Shastra Na Vicharaniyam.

Siddhanta Anumanam:

- Vedanta Shastram Vicharaniya.
- Anubanda Chatushtaya Anubativat – unlike dharma Shastra.
- Vishaya, Adhikari, Sambanda, Prayojanam is there.

23. Sutra 2 : [Topic 2 – Sutra 2]

जन्माद्यस्य यतः ।

Janmadyasya yatah ।

That (is Brahman) from which (are derived) the birth etc. of this (Universe) [I – 1 – 2]

General Analysis :

Vedanta :

- Atma Ekaha, Sarvagataha, Akarta, Abokta, many confusions regarding – Atma. Therefore enquiry required.

Purva Pakshi :

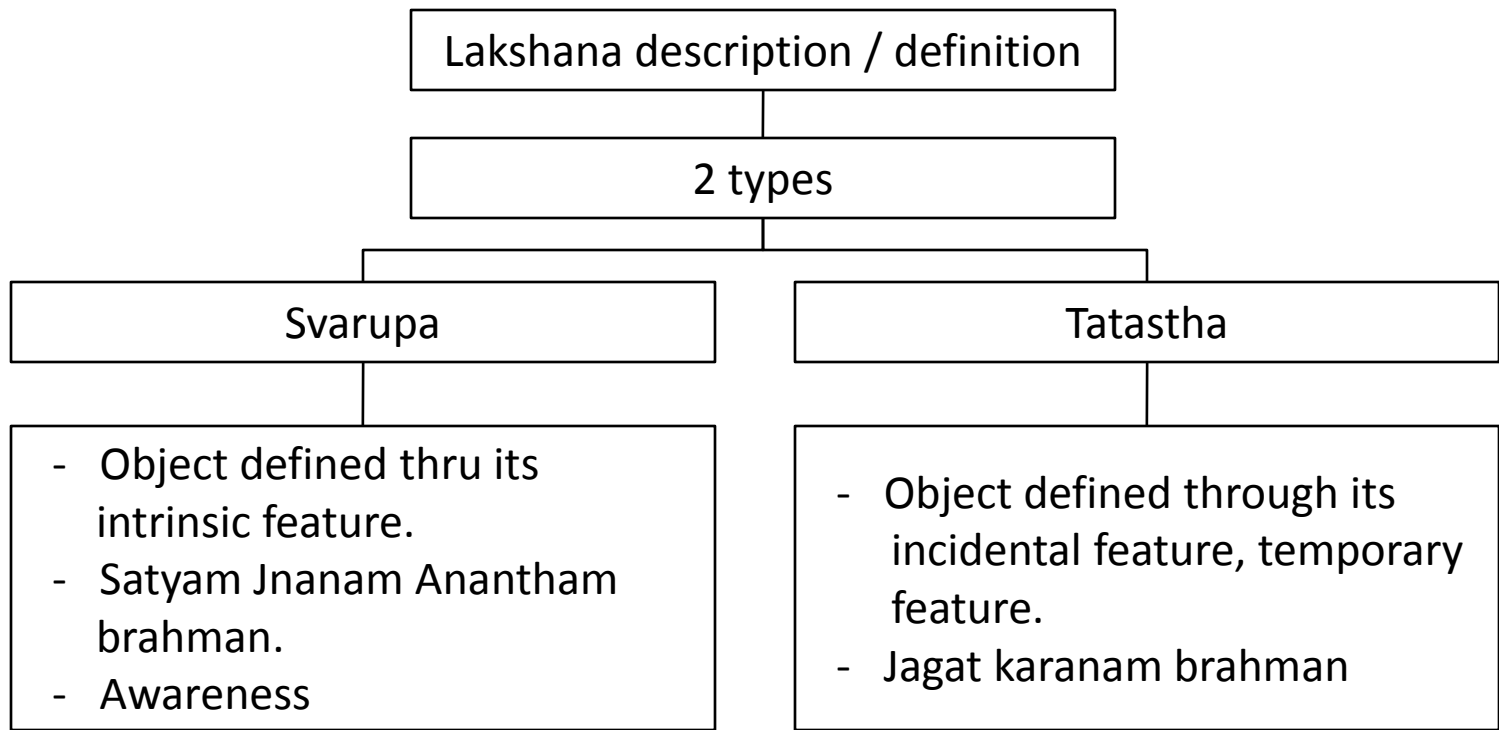
- Brahman – unknown – can't be enquired.
- Brahman – known – need not be enquired.

Siddhantin :

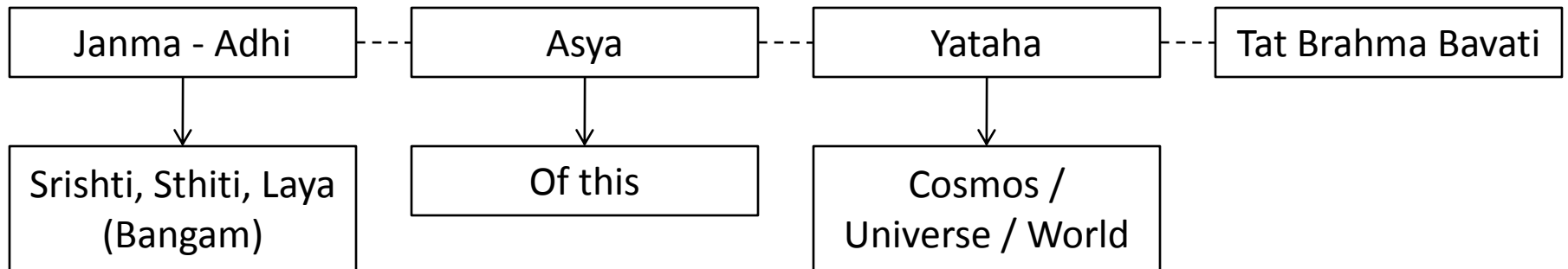
- Brahman not totally known, unknown.
- Apatha Jnanam – unclear, vague, partial knowledge Paroksha Jnanam.
- Brahman unclearly known – like rope.
- Brahman Vichara for converting unclear knowledge to clear knowledge.
- Veda Pramanasya Brahman Siddhatvam + Brahma Lakshanam is there.
- Poornatvam of Brahman not known.

Brahma Lakshnana Sutra :

- Lakshanam required for siddhi.



General meaning of sutra :



Taittiriya Upanishad :

त होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।
स तपस्तप्त्वा ॥ ३ ॥

tagmhovaca, yato va imani bhutani jayante,
yena jatani jtvanti, yatprayantyaabhisamvisanti,
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,
sa tapastaptva ॥ 3 ॥

To him (Bhrgu) he (varuna) a gain said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [3 – 1 – 3]

Primary Meaning	Implied – Secondary Meaning
- Srishti Sthithi Laya Karanam	- Shad Vikaras also included.

Purva Pakshi :

- Argument chastens intellect.
- You don't accept linear creation – creation beginning and end – only cyclic.

Question : when all began?

- Srishti because of karma.
- Karma because of Srishti.
- How 1st Karma? 1st Jiva? Question with triumphant attitude.

Gita :

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ २.२८ ॥

Beings were unmanifest in the beginning, and unmanifest again in their end, seem to be manifest in the middle, O Bharata. What then, is there to grieve about? [Chapter 2 – Verse 28]

अव्यक्ताद् व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसञ्ज्ञके ॥ ८.१८ ॥

From the unmanifest, all the manifest proceed at the coming of the 'day'; at the coming of 'night, they dissolve verily in that alone, which is called the unmanifest. [Chapter 8 – Verse 18] 63

- Can't say which is beginning – end.
- In cycle – how you say beginning with Srishti...
- Why not beginning with Sthithi or Layam?

Shankara's Answer :

a) Our comprehension goes in order of :

- Srishti – Sthithi – Layam.
- Particular order – in events no order, in our understanding there is order.
- Death presupposes – Sthithi – existence + origination.
- Existing thing alone has destruction and resolution.
- Child born – survives or dies.
- Srishti came, is, goes.

2nd Answer :

- Vyasa writing keeping sruti vakya in mind.
- Choice of order in sruti by God.

Gita :

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।
त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥ ११.२ ॥

The origin and destruction of beings, verily, have been heard by me in detail from you, O lotus-eyed Krsna, and also your inexhaustible greatness. [Chapter 11 – Verse 2]

Bava	Apyayah
Janma	Laya

Bhagawatam :

- Beginning with Brahman + Dharma in Dhyana sloka.

om namo bhagavate vāsudevāya
janmādy asya yato 'nvayād itarataś cārtheṣv abhijñāḥ svarāṭ
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi

O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all-pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth. [1 – 1 – 1]

- Kamba Ramayanam – in Tamil – also Srishti first.
- Word meaning of Janmadhi over.

Yataha :

- Refers to Upadana Karanam of Brahman.
- Jagat Karanam has to be only one, not two.
- Worldly objects can have Nimitta Karanam (Maker) & Upadana Karanam (Clay).
- World includes Desha + Kala....
- Creator is beyond Desha Kala, creates Desha Kala.

Dakshinamoorthy Stotram :

बीजस्याऽन्तरिवाङ्कुरो जगदिदं प्राङ्गनिर्विकल्पं पुनः
मायाकल्पितदेशकालकलना वैचित्र्यचित्रीकृतम् ।
मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥२॥

Bijasya-Antar-Iva-Angkuro Jagad[t]-Idam Praangga-Nirvikalpam Punah
Maayaa-Kalpita-Desha-Kaala-Kalanaa Vaicitrya-Citrii-Krtam |
Maayaavi-Iva Vijrmbhayaty-API Mahaa-Yogi-Iva Yah Sve[a-I]cchayaa
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||2||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence)
This World is Like a Sprout of a Seed Within which transforms what is Changeless state Before, appear Again as Space and Time, and endless Varieties of Pictures over it; all due to the Creation of Maya, This Unfolding of the World (from the Seed) which is Like a Play of a Magician, happens to one Who is Like a Mahayogi out of His Own Free Will (i.e. a Mahayogi can enter the state of Samadhi out of his own free will and witness the unfolding of the world when He comes out of Samadhi), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 2]

- Creator has to be Ekam Eva Advitiyam.
- No 2nd thing. Itself serves as Material cause + Intelligent cause.
- Since no separate Nimitta Karanam, direct primary meaning = Upadana Karanam.

Final meaning :

- Abinna Nimitta, Upadana Karanam.

Example : Mundak Upanishad

यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यामोषधयः सम्भवन्ति ।
यथा सतः पुरुषात् केशलोमानि तथाऽक्षरात् सम्भवतीह विश्वम् ॥ ७ ॥

Yathorna-nabhih srjate grhnate ca yatha prathivyam-osadhayah sambhavanti,
Yatha satah purusat kesalomani tatha-'ksarat sambhavatiha visvam || 7 ||

As the spider projects and withdraws (unto itself) the web, as the herbs and plants sprout out from the earth, as hairs grow on the head and body of man, so from the Imperishable Being comes out the universe. [I – I – 7]

- From which material and intelligent cause, world has Srishti, Sthithi, Laya Karanam, that Abinna Nimitta Upadana Karanam is Brahman.

1st Sutra :

अथातो ब्रह्मजिज्ञासा ।

Athato Brahmajijnasa ।

Hence (is to be undertaken) thereafter a deliberation on Brahman. [I – I – 1]

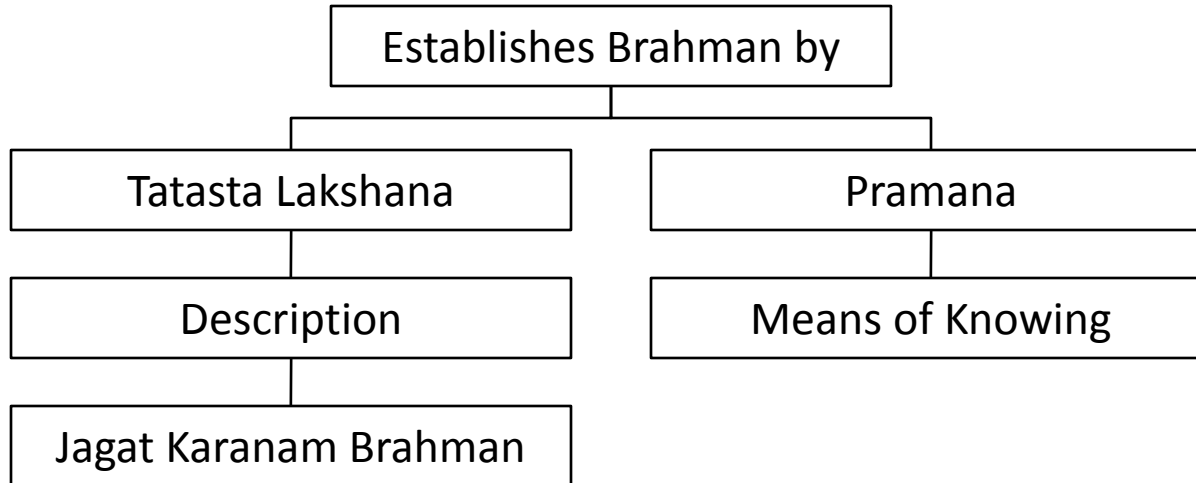
- Do Brahman enquiry.

2nd Sutra :

जन्माद्यस्य यतः ।

Janmadyasya yatah ।

That (is Brahman) from which (are derived) the birth etc. of this (Universe) [I – 1 – 2]



24. 3rd Sutra : [Topic 3 – Sutra 3]

शास्त्रयोनित्वात् ।

Sastrayonitvat ।

(Brahman is not known from any other source), since the scriptures are the valid means of Its knowledge.[I-1- 3]

- Shastra yonivatu pramanam presents – Sruti – means to know Brahman.
- Pramanam for Jagat karanam = Ishvara.

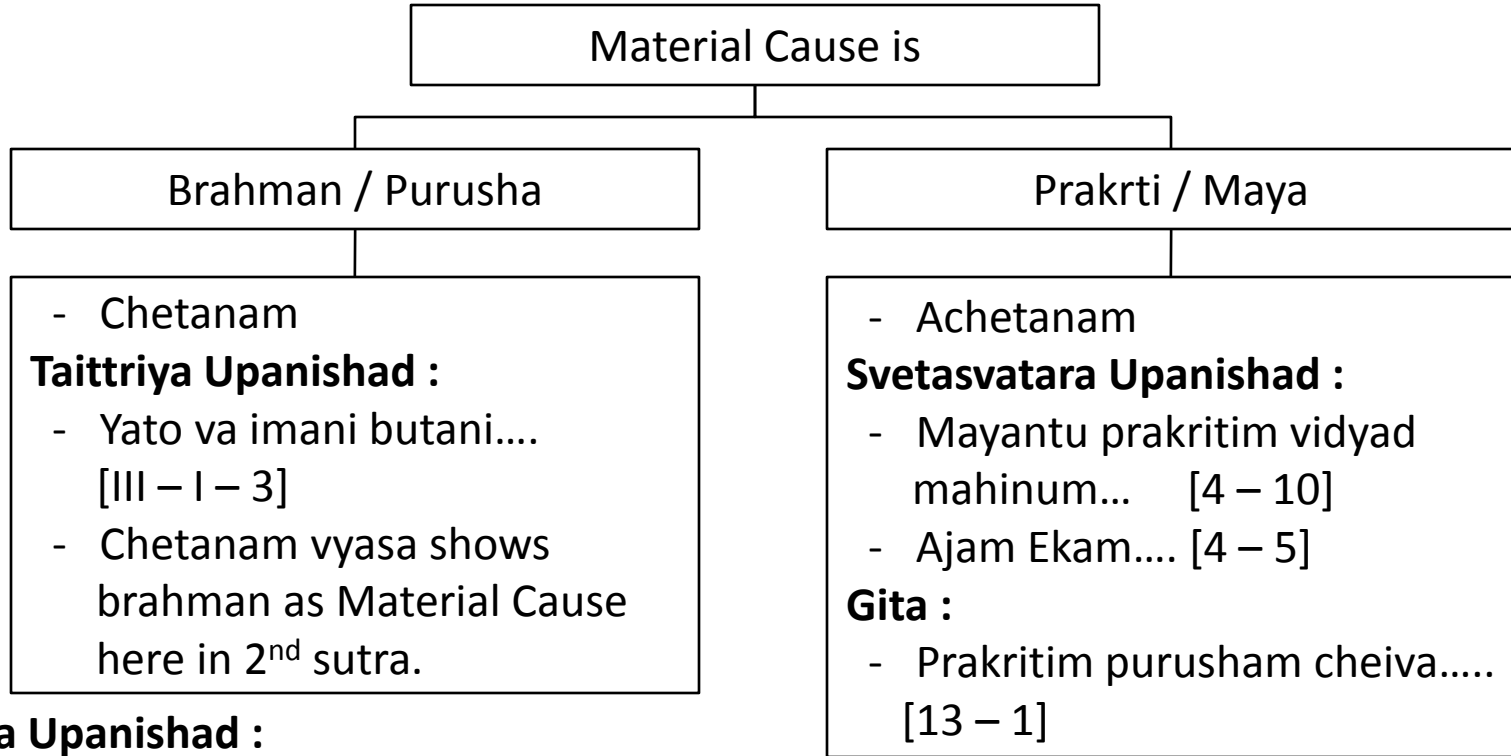
Question :

- Why Vyasa used tatasta lakshanam instead of svarupa lakshanam – Jagat karanam instead of Satyam Jnanam Anantham Brahman?

Answer :

- Easier to understand Tatasta instead of Svarupa Lakshanam initially.
- Definition of Jnanam requires Tatasta Lakshana. Through Vritti Jnanam alone I can define Svarupa Jnanam, Svarupa Lakshanam requires Tatasta Lakshanam.
- Satyam not visible.
- Jnanam not experiencable.
- Anantham not known to me.
- Satyam Jnanam Anantham useful after using Tatasta Lakshanam.
- In house, Svarupa Lakshanam colour, area, height visible.
- Hence Vyasa chose Janmadasya Yataya.

- Brahman = Jagat Upadana Karanam = Material Cause of universe.
- In upanishad, Brahman – presented as Material cause of creation.
- Sometimes, Maya, prakrti is mentioned as Material Cause of creation.



Taittiriya Upanishad :

त होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।
स तपस्तप्त्वा ॥ ३ ॥

**tagmhovaca, yato va imani bhutani jayante,
yena jatani jtvanti, yatprayantyabhisamvisanti,
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,
sa tapastaptva ॥ 3 ॥**

To him (Bhrgu) he (varuna) a gain said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [III – I – 3]

Svetasvatara Upanishad :

अजामेकां लोहितशुक्लकृष्णां बह्वीः प्रजाः सृजमानां सरूपाः ।
अजो ह्येको जुषमाणोऽनुशेते जहात्येनां भुक्तभोगामजोऽन्यः ॥ ५ ॥

ajam ekam lohitasuklakrsnam bahvih prajah srjamanam sarupah I
ajo hy eko jusamano nusete jahaty enam bhuktabhogam ajo nyah II 5 II

There is one unborn prakriti - red, white and black - which gives birth to many creatures like itself. An unborn individual soul becomes attached to it and enjoys it, while another unborn individual soul leaves it after his enjoyment is completed. [Chapter 4 – Verse 5]

मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् ।
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥ १० ॥

mayam tu prakrtim vidyan mayinam tu mahesvaram I
tasyavayavabhutais tu vyaptam sarvam idam jagat II 10 II

Know then that Nature is Maya, and that the great God is the Lord of Maya. The whole world is filled with beings who form His parts. [Chapter 4 – Verse 10]

Gita :

अर्जुन उवाच
प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।
एतद् वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥ १३.१ ॥

Arjuna said : Prakrti (Matter) and Purusa (Spirit), also the Ksetra (the field) and Ksetrajna (the Knower-of-the-Field), Knowledge and that which ought to be known – these, I wish to learn, O Kesava. [Chapter 13 – Verse 1]

25. Why vyasa chose chetana Brahman as Karanam of Jagat?

5 Reasons :

a) Vyasa wants to differentiate Vedanta from Sankhya.

- In Brahma Sutra – predominately the opponent is Sankhya – main opponent.
- Prathama Mallan Nyaya.

b) Purusha + Prakiti used by both Sankhya + Shankara.

Gita :

अर्जुन उवाच

प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।

एतद् वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥ १३.१ ॥

Arjuna said : Prakrti (Matter) and Purusa (Spirit), also the Ksetra (the field) and Ksetrajna (the Knower-of-the-Field), Knowledge and that which ought to be known – these, I wish to learn, O Kesava. [Chapter 13 – Verse 1]

Katho Upanishad :

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।

पुरुषात् परं किञ्चित्सा काष्ठा सा परा गतिः ॥ ११ ॥

Mahatah param-avyaktam, avyaktat-purusah parah,

Purusa-na param kincit, sa katha sa para gatih ॥ 11 ॥

(11) Beyond the great (Mahat) is the unmanifested (Avyaktam). Beyond the Avyaktam (Prakrti) is the Purusa ; beyond the Purusa there is nothing ; that is the end ; that is the highest goal. [I – III – 11]

In both :

Prakrti	Purusha
<ul style="list-style-type: none">- Achetanam- Trigunatmakam – Sattwa / Rasajs / Tamas.- Savikara, changing	<ul style="list-style-type: none">- Chetanam

- In vedanta – Gita – Chapter 2 – Sankhya yoga.
- Bhagawatam – Sankhya philosophy by kapila deva huti samvada.

Differences :

Sankhya	Vedanta
- Prakrti is Material cause of universe.	- Brahman is Material cause of universe.
- Achetana Tatvam Material cause of universe.	- Chetana tatvam Material cause of universe.

- 2nd Sutra – key sutra to differentiate vedanta and sankhya.

2nd Reason :

- In all philosophies – question : where did universe originate from?
- Unified theory – theory of everything – “TOE”.
- Energy not one – Atomic, Electro, Hydro, Mechanical.
- All arrive at Achetana Material cause.

Sankhya / Yoga	Vedanta
- Material cause is Achetana Prakrti	- Material cause is Chetana Brahman
- Achetana Karana vada	- Chetana Karana vada.

Nyaya + Veiseshika :

- Basic material cause is Atom – Parama Anu vada like science. During pralayam, only atoms existing, at approximate time, joined to become molecules and then everything came.

- Parama Anu are Achetanam.
- Also other achetana karana vadis Nastika system, Panja Skandas, Astikaya Jainisin, khandas – buddhis.

Science :

- Matter fundamental.
- Big explosion, no life – particles came out, RNA, DNA, Multi cellular organism + confused human being carved out, life only recent origin. Conciousness has recently originated out of matter.
- Matter fundamental. Conciousness parallel reality in Sankhya and yoga or Conciousness product of matter.
- Conciousness = Matter or secondary matter.
- Achetana karana vada.

Nyaya Veiseshika :

- 9 types of matter – like elements.
- Atma / Achetanam – one of matter.
- Conciousness comes & goes in matter Atma.
- Atma becomes sentient being when Conciousness arrives and when Conciousness disappears, Atma becomes insentient matter.
- Vedantin – Chetana Karana Vada.

- Sprit excels matter.
- Conciousness not equal to matter.
- Conciousness not subservient to matter.
- Conciousness is fundamental to creation, basic cause of universe, basic stuff of universe.

Substance	Stuff / content Material Cause – of
Gold	Ornament
Wood	Furniture
Brahman / Chaitanyam	Matter / Universe

- **2nd Sutra = Chetana karana vada :**

Brahman is Material cause / content of universe.

- Put mountains (Rivers / 5 elements in vedantic mixi



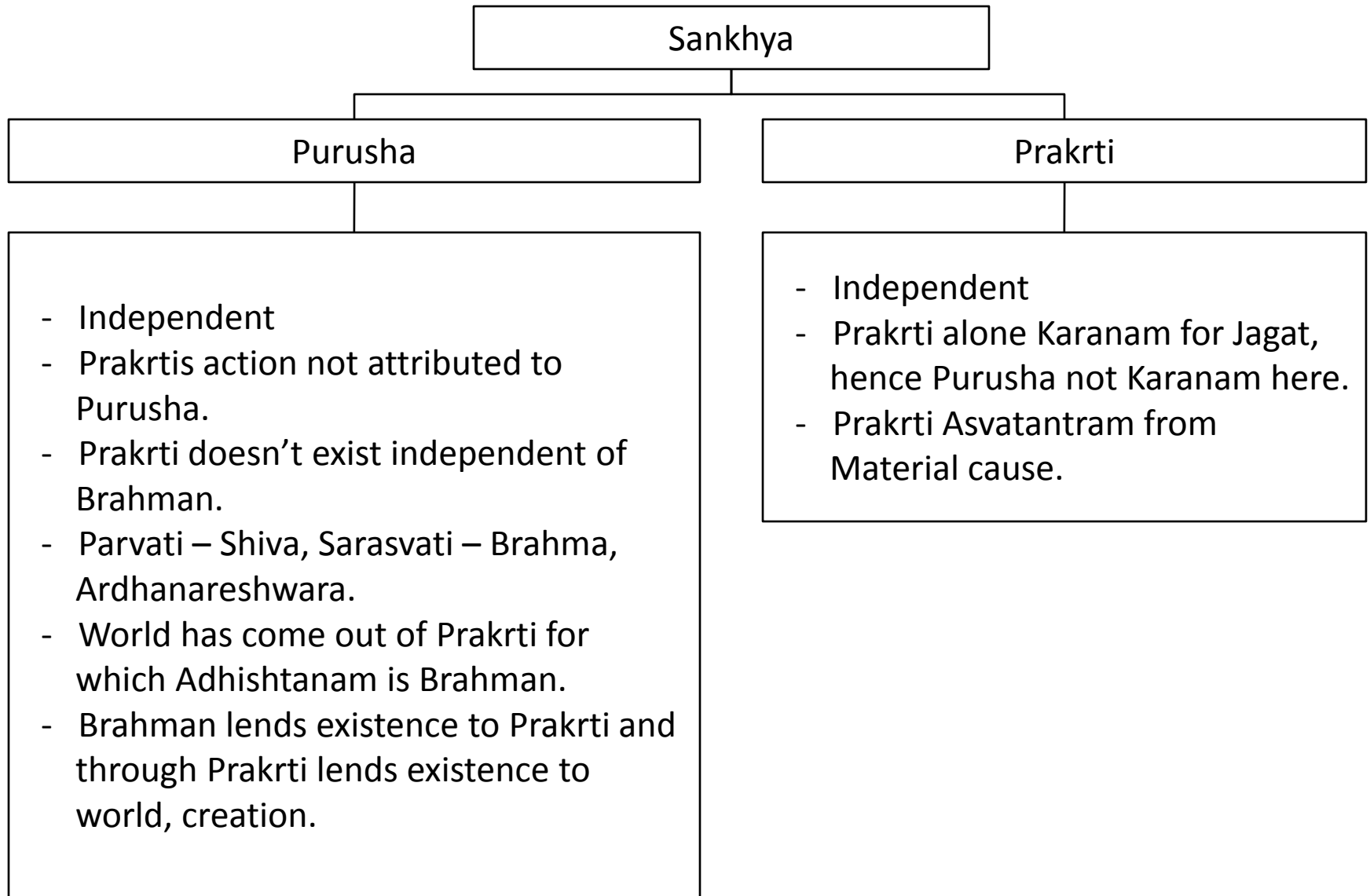
What comes out is Chaitanyam.)

- Matter = Diluted Chaitanyam.
- How Chetana Karana Vada is different from other Philosophies, Vyasa discusses in 2nd sutra.

Both Statements correct :

Purusha / Brahman is Material cause (Upadana Karana)	Maya / Prakrti is Material cause (Upadana Karana)
<ul style="list-style-type: none">- Svatantram- Brahman is Vivarta Upadana Karanam.- Lender of existence to Parinami Upadanam.- Vivarta Upadana Karanam is Adhishtana of Parinami Upadana Karanam.	<ul style="list-style-type: none">- Doesn't exist Separately, independently of Purusha.- Asvatantram / Paratantram.- Since Maya is nonseparate from Brahman, whatever is attributed to Brahman can be attributed to Maya.- Hence Prakrti is also Karanam because Prakrti is based on Brahman.- Prakrti borrows existence from Brahman- Prakrti is Parinami Upadana Karanam.- Borrower of existence.

Hence no contradiction :



5th Reason :

- Mundak Upanishad + Chandogya Upanishad.
- Eka vigyanena sarva vigyana bavati.

Mundak Upanishad :

शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ ।
कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥ ३ ॥

Saunako ha vai mahasalo-'ngirasam vidhivad-upasannah papraccha,
Kasmin nu bhagavo vijñate sarvam-idam vijñatam bhavatiti ॥ 3 ॥

The great householder Saunaka duly approaching Angira in the prescribed manner asked. “What is That, my Lord, having known which all these become known?” [I – I – 3]

Chandogya Upanishad :

येनाश्रुतं श्रुतं भवत्यमतं मतमविज्ञातं विज्ञातमिति
कथं नु भगवः स आदे- शो भवतीति ३

Yenasrutam srutam bhavatyamatam matamavijñatam vijñatamiti
katham nu bhagavah sa adesha bhavatiti ॥ 3 ॥

‘That teaching by which what is never heard becomes heard, what is never thought of becomes thought of, what is never known becomes known?’ [Svetaketu asked] ‘Sir, what is that teaching?’. [6 – 1 – 3]

Important topic in Vedanta :

- Eka Vigyanena Sarva Vigyanam Bavati by knowing one, can know everything.
- What is it by knowing which everything is known?

26. 3rd Sutra :

शास्त्रयोनित्वात् ।

Sastrayonitvat ।

The Scripture being the source of right knowledge. [I – 1 – 3]

Brihadaranyaka Upanishad :

कस्मिन्नु त्वं चात्मा च प्रतिष्ठितौ स्थ इति ; प्राण इति ;
कस्मिन्नु प्राणः प्रतिष्ठित इति ; अपान इति ; कस्मिन्वपानः
प्रतिष्ठित इति ; व्यान इति ; कस्मिन्नु व्यानः प्रतिष्ठित इति ;
उदान इति ; कस्मिन्नूदानः प्रतिष्ठित इति ; समान इति ;
स एष नेति नेत्यात्मा, अगृह्यो नहि गृह्यते, अशीर्यो नहि
शीर्यते, असङ्गो नहि सङ्ग्यते, असितो न व्यथते, न रिष्यति ।
एतान्यष्टावायतनानि, अष्टौ लोकाः, अष्टौ देवाः, अष्टौ पुरुषाः;
स यस्तान्पुरुषान्निरुह्य प्रत्युह्यात्यक्रामत्, तं त्वौपनिषदं
पुरुषं पृच्छामि ; तं चेन्मे न विवक्ष्यसि, मूर्धा ते
विपतिष्यतीति । तं ह न मेने शाकल्यः ; तस्य ह मूर्धा
विपपात, अपि हास्य परिमोषिणोऽस्थीन्यपजहुरन्यन्मन्य-
मानाः ॥ २६ ॥

kasminnu tvaṁ cātmā ca pratiṣṭhitau stha iti prāṇa iti
kasminnu prāṇaḥ pratiṣṭhita ity apāna iti
kasminnvapānaḥ pratiṣṭhita iti vyāna iti
kasminnu vyānaḥ pratiṣṭhita ity udāna iti
kasminnūdānaḥ pratiṣṭhita iti samāna iti
sa eṣa neti netyātmāgrihyo na hi grihyate
aśīryo na hi śīryate asaṅgo na hi sajyate
asito na vyathate na riṣyaty
etānyaṣṭāvāyatanāny aṣtau lokā aṣtau devā aṣtau puruṣāḥ
sa yastānpuruṣānniruhya pratyuhyātyakrāmat
taṁ tvaupaniṣadaṁ puruṣaṁ pṛicchāmi
taṁ cenme na vivakśyasi mūrdhā te vipatiṣyatīti
taṁ ha na mene śākalyas tasya ha mūrdhā vipapāta
api hāsy parimoṣiṇo'sthīnyapajahrur
apajahrur anyanmanyamānāḥ

‘On what do the body and the heart rest?’ ‘On the Prana.’ ‘On what does the Prana rest?’ ‘On the Apana.’ ‘On what does the Apana rest?’ ‘On the Vyana.’ ‘On what does the Vyana rest?’ ‘On the Udana.’ ‘On what does the Udana rest?’ ‘On the Udana.’ ‘On what does the Udana rest?’ ‘On the Samana.’ This self is That which has been described as ‘Not this, not this.’ It is imperceptible, for it is never perceived; undecaying, for It never decays ; unattached, for It is never a attached; unfettered – It never feels pain, and never suffers injury. ‘These are the eight abodes, the eight instruments of vision, the eight deities and the eight beings. I ask you of that Being who is to be known only from the Upanishads, who definitely projects those beings and withdraws them into Himself, and who is at the same time transcendent. If you cannot clearly tell me of Him, your head shall fall off.’ Sakalya did not know Him; his head fell off; and robbers snatched away his bones, mistaking them for something else. [III – IX – 26]

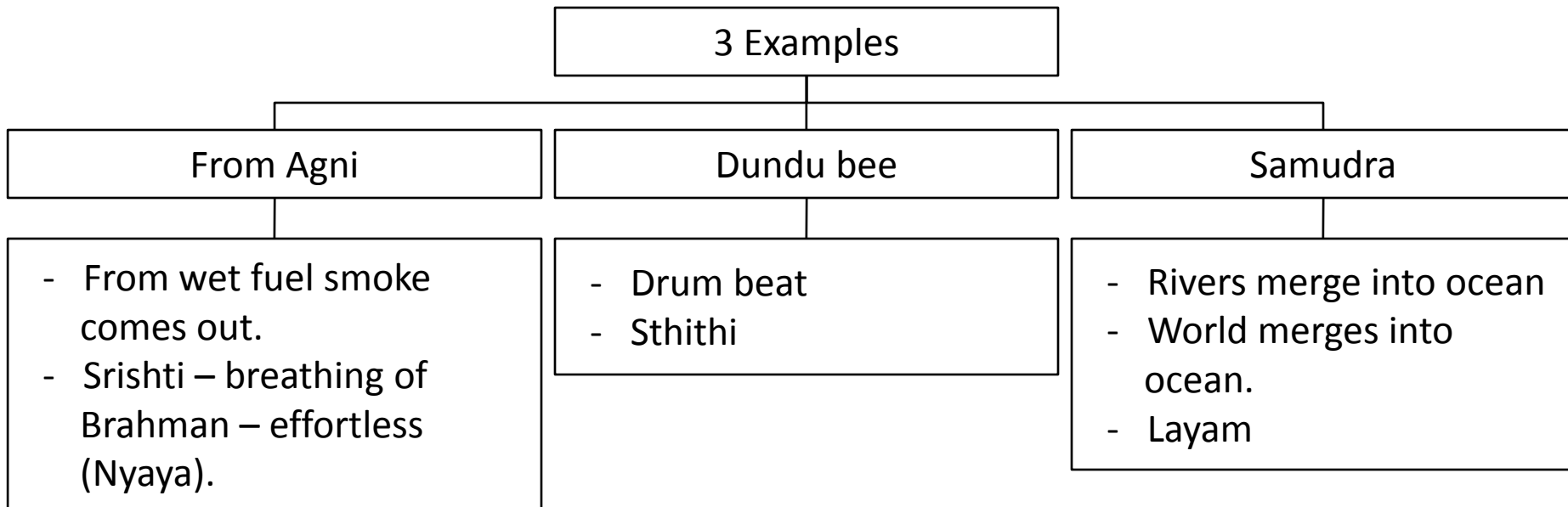
Brihadaranyaka Upanishad :

स यथार्द्रैधान्नेरभ्याहितात्पृथग्धूमा विनिश्चरन्ति,
एवं वा अरेऽस्य महतो भूतस्य निःश्वसितमेतद्यद्वेदो
यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिज्ञासः पुराणं विद्या
उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानानि ;
अस्यैवैतानि निःश्वसितानि ॥ १० ॥

sa yathārdra-edhāgner abhyāhitāt pṛthag dhūmā viniścaranti,
evaṁ vā are'sya mahato bhūtasya niḥśvasitam, etad yad ṛgvedo
yajurvedaḥ sāmavedo'tharvāṅgirasa itihāsaḥ purāṇam vidyā
upaniṣadaḥ ślokāḥ sūtrāṇy anuvyākhyānāni vyākhyānāni:
asyaivaitāni sarvāṇi niḥśvasitāni.

As from a fire kindled with wet faggot diverse kinds of smoke issue, even so, my dear, the Rg-veda, Yajur-veda, Sama-veda, Atharvanagirasa, history, mythology, arts, Upanishads, pithy verses, aphorisms, elucidations and explanations are (like) the breath of this infinite Reality. They are like the breath of this (Supreme Self). [II – IV – 10]

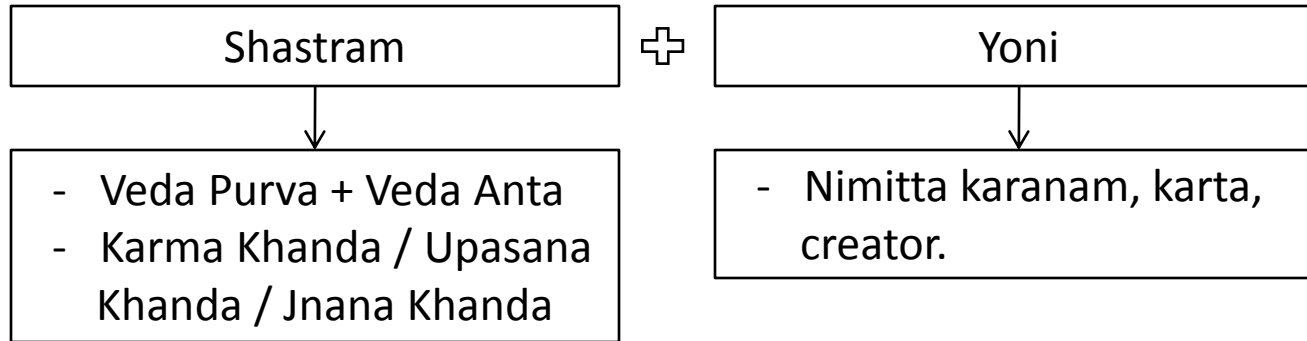
- Meitreyi brahmanam – Brahman logically revealed as Srishti / Sthithi laya karanam.



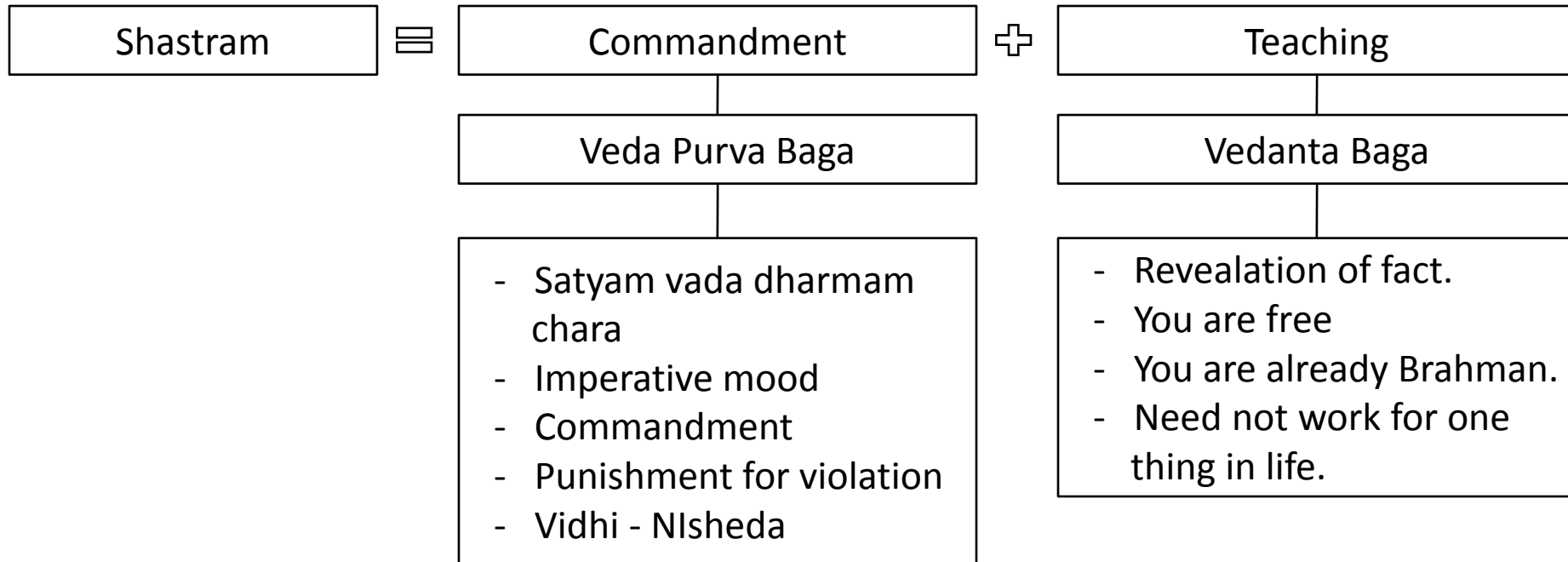
- In Sutra 2 – Srishti karanam.

27. Word Analysis :

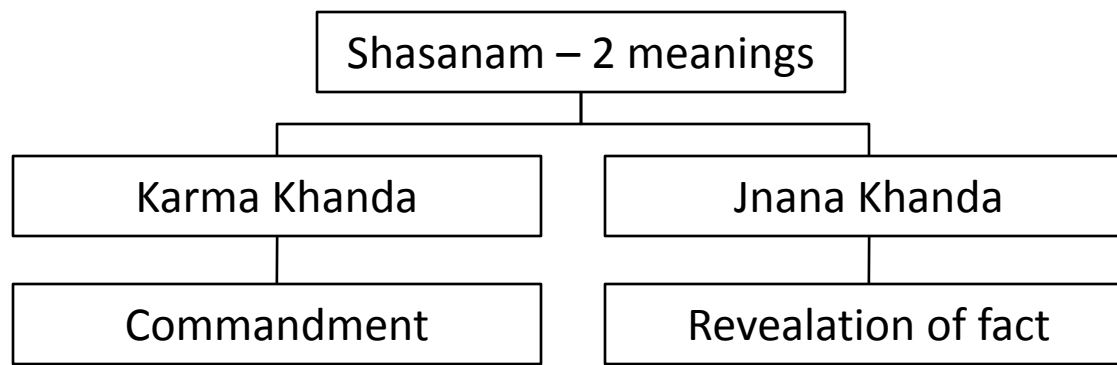
- One compound word = Shastrayoni.



- Shasanat trayate iti shastram.



- All life prepared, worked for Moksha Shastra – you are free – no commandment.



- Through these two, veda protects people from samsara.
- Shastram = Veda.
- Yoni = Nimitta karanam creator, author, karta.

28. Conclusion :

- 5 factors of Adhikaranam.

viṣayo samśayaṣcaiva pūrva pakṣastāthontaram I
saṅgatiṣceteḥ pañcāṅgam śastrādhikaraṇam smṛtam II

a) Vishaya :

- Subject matter = Brahman.

b) Samshaya :

- Doubt – is Brahman – author of vedas or not?
- Sarvasya vedasya karta va nava?

c) Purva Pakshi :

- Brahman na vedasya karta, vedasya Anaaditvat, nityatvat veda need not be created.
- Creation will have Aadhi + Anta.
- Anaadhi – Anantham.
- Vedas has state of Manifestation and unmanifestation.
- It begins + ends – like the world.
- Veda unmanifest = Omkara.

Taittiriya Upanishad :

यश्छन्दसामृषभो विश्वरूपः ।
छन्दोभ्योऽध्यमृतात्संबभूव ।
स मेन्द्रो मेधया स्पृणोतु ।
अमृतस्य देव धारणो भूयासम् ।
शरीरं मे विचर्षणम् । जिह्वा मे मधुमत्तमा ।
कर्णाभ्यां भूरि विश्रुवम् ।
ब्रह्मणः कोशोऽसि मेधया पिहितः ।
श्रुतं मे गोपाय ॥ १ ॥

yaschandadasamrsabho visvarupah
chandobhyo'dhyamrtat sambabhuvah,
sa mendro medhaya sprnotu,
amrtasya deva dharano bhuyasam,
sariram me vicarsanam, jihva me madhumattama,
karnabhyam bhuri visruvam,
brahmanah koso'si medhaya pihitah,
srutam me gopaya ॥ 1 ॥

He whose form is manifold, who is pre-eminent among the sacred hymns of the Vedas and who has sprung up from the sacred hymns which are immortal, that Indra (Omkara) may fill me with intellectual vigour. O Lord, may I become the possessor of the immortal revelations. May my body become able and active, my speech sweet and agreeable to the utmost. May I listen abundantly with my ears. Thou art the sheath of Brahman. May you preserve my learning. [I – IV – 1]

- Taittiriya siksha valli. By churning vedas, Butter essence is “Omkara” = Avyakta Shabda.
- Shabda is Akasha guna unmanifest – veda is in Akasha form because sound is in Akasha. Akasha is in Brahman.

Taittiriya Upanishad :

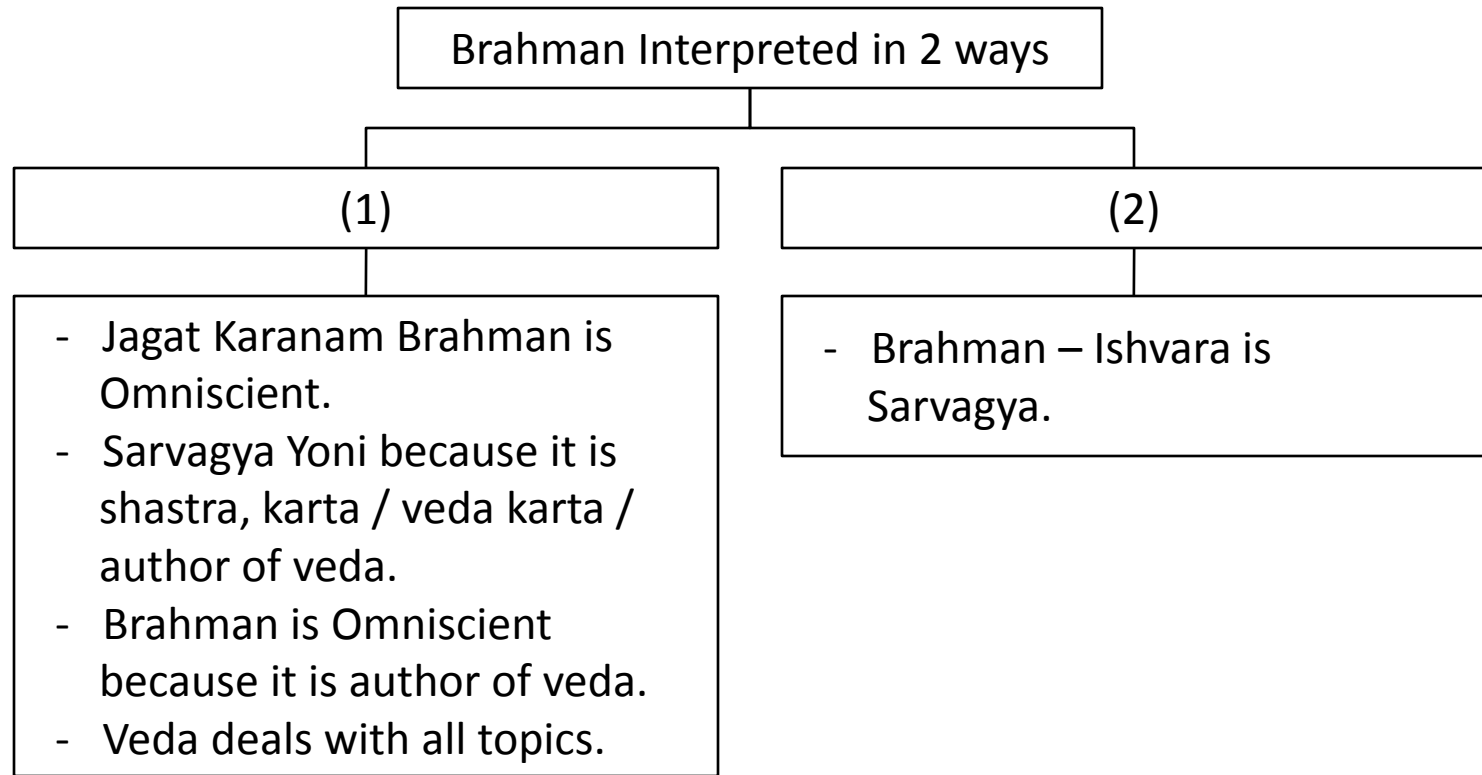
तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योन्नम् । अन्नात्पुरुषः ।

tasmadva etasmadatmana akasah sambhutih,
akasadvayuh, vayoragnih, agnerapah,
adbhyah prthivi, prthivya osadhayah,
osadhibhyo'nnam, annatpurusah ॥ 2 ॥

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – 1 – 2]

- From Avyaktha Akasha – Omkara born. From Omkara, prapancha born.
- Veda = eternal, authored by Brahman not intellectual creation but in form of Manifestation.

29.



30. Prayer – Shankaracharya :

Pratah Bhajami Manaso Vachasam Agamyam
Vacho Vibhanti Nikhila Yad Anugrahena
Ya Neti Neti Vachanai Nigama Avochuh
Tam Deva Devam Ajam Achutam Ahuragryam

At dawn, I worship the True Self that is beyond the reach of mind and speech, By whose grace, speech is even made possible, This Self is described in the scriptures as “Not this, Not this,” (not this body, not this mind) It is unborn, undying, one with the Divine.

31. Conclusion : Format

viṣayo samśayaścaiva pūrva pakṣastāthontaram I
saṅgatiṣceteḥ pañcāṅgam śāstrādhikaraṇam smṛtam II

a) Vishaya :

- Chetanam jagat karanam brahman.

b) Samshaya :

- Doubt / Vacillation / pendulam.
- Does Brahman fall within scope of science – logic or not?

c) Purva Pakshi :

- Brahman is within logic / science because it is cause of universe like pot and clay.
- Purva pakshi's view – Anumana Gamyam.

d) Vyasa :

- Only Shastra Vishayam not Anumana Vishayam.
- Like dharma known only through Veda, Brahman known only through Veda.

Veda :

- That which gives knowledge of Brahman not available for any other means like Pratyaksham, Anumanam, Upamanam, Arthapatti, Anupthalabdi (5 Pramanams).

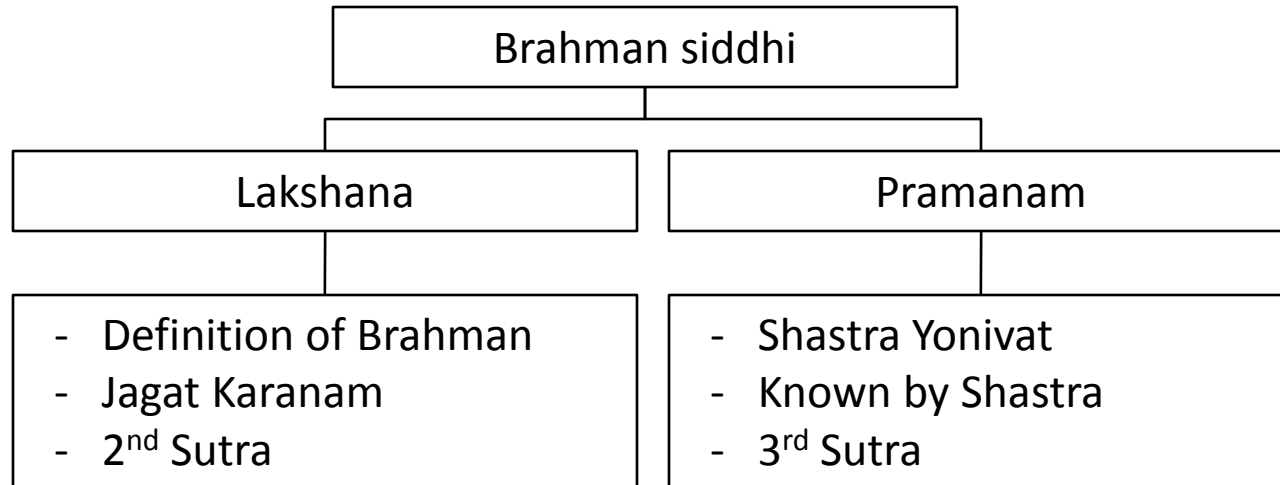
c) Sangatihi :

- Connection between 2nd / 3rd sutra.
- Eka phalatva sangatihi.
- Both topics have common benefit / goal = Brahman siddhi.

(i) Atato Brahma Jingyasa :

- One should enquire into Brahman.

(ii) Janmadasya yathaha :



Connection :

- Both 2nd + 3rd give Brahman Siddhi – Eka Phalam.

32. Summary : Sutra 1 - 3

Sutra	
1	Enquire into Brahman
2	Brahman is cause of universe
3	Brahman can be enquired through vedanta pramanam

- Jagat dhyana kartavyam – vedanta vichara kartavyam.

33. 4th Sutra : [Topic 4 – Sutra 4]

तत्तु समन्वयात् ।

Tattu Samanvayat ।

But that Brahman (is known from the Upanisads), (It) being the object of their fullest import. [I – I – 4]

4 Adhikaranam's

1st Sutra

Jingyasa

2nd Sutra

Janmadhi

3rd Sutra

Shastra Yoni

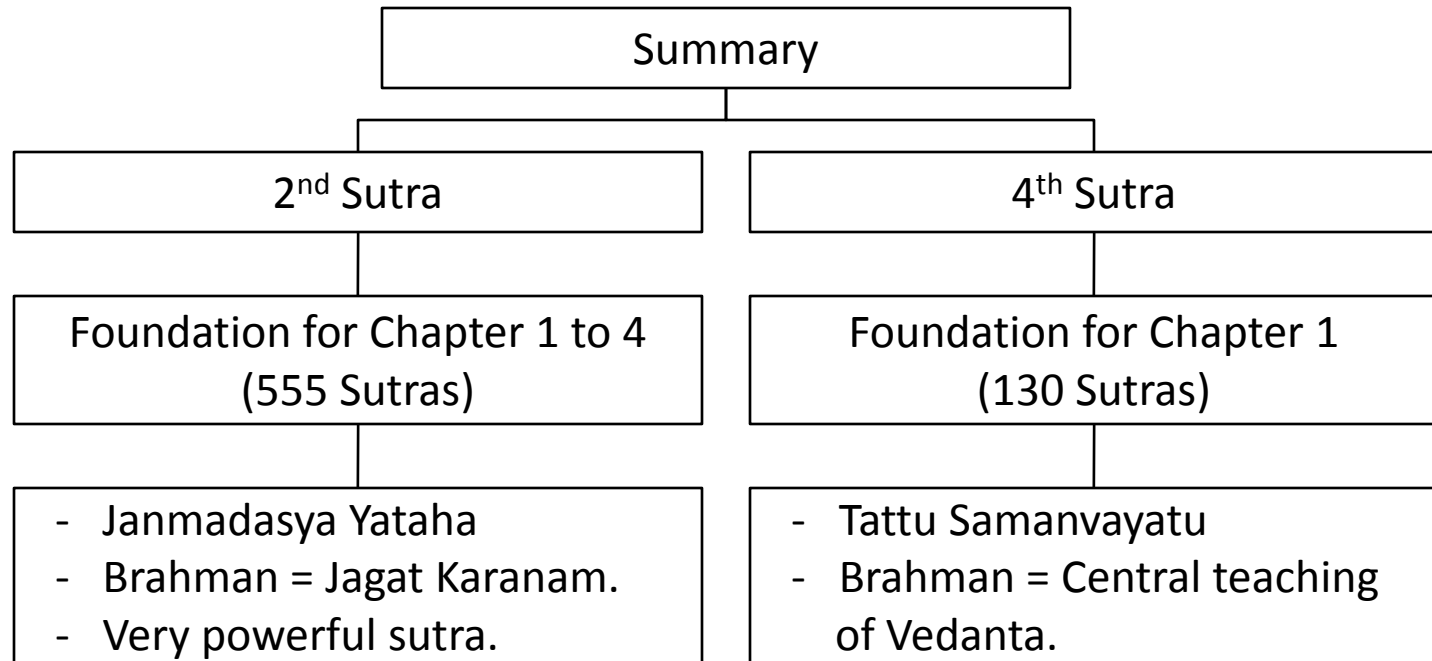
4th Sutra

Samanvaya

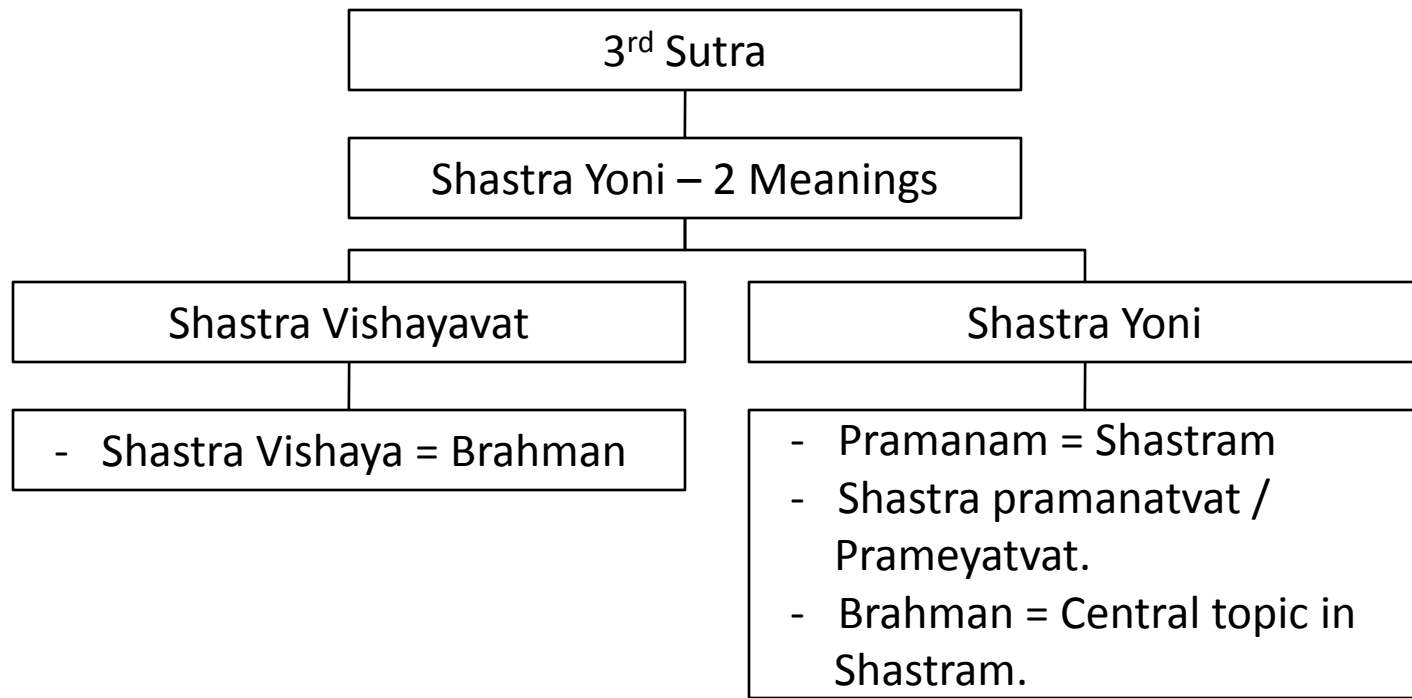
34. Chatur – Sutri General Analysis :

1st Chapter :

- 134 Sutras – 130 sutras elaboration of 4th sutra. Therefore 1st chapter named Samanvaya Adhyaya.
- 2nd Sutra – foundation of Brahman sutra – 555 sutras – Chapter 1 to 4.
- Janmadasya yataya.
- Brahman = Jagat Karanam.
- Hence 2nd + 4th sutra very important in Brahman Sutra.

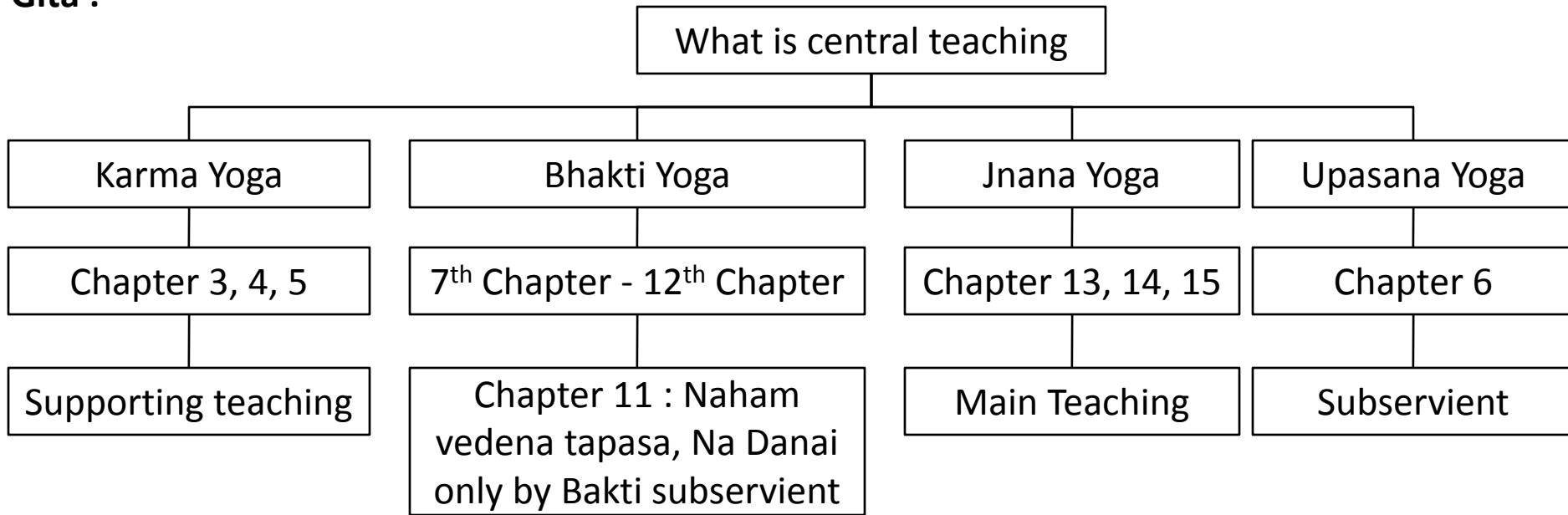


- Sutra 1 – 4 = Chatur - Sutri



35. How you know central topic of Shastra?

Gita :



Gita :

नाहं वेदैर्न तपसा न दानेन न चेज्यया।
शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ ११.५३ ॥

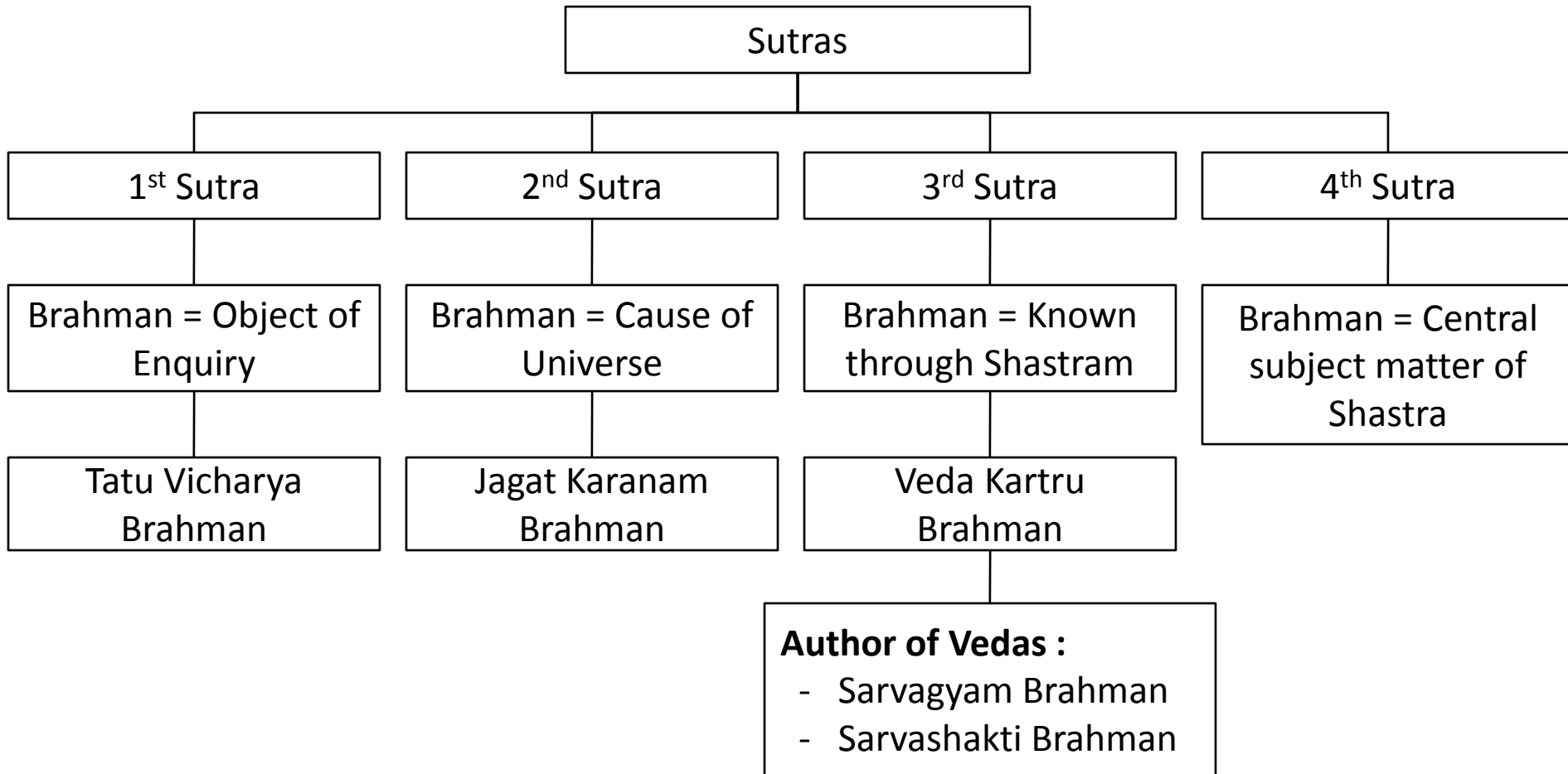
Neither by the vedas, nor by austerity, nor by gift, nor by sacrifices can I be seen in this form as you have seen Me (in your present mental condition). [Chapter 11 – Verse 53]

36. Simple Meaning of 4th Sutra :

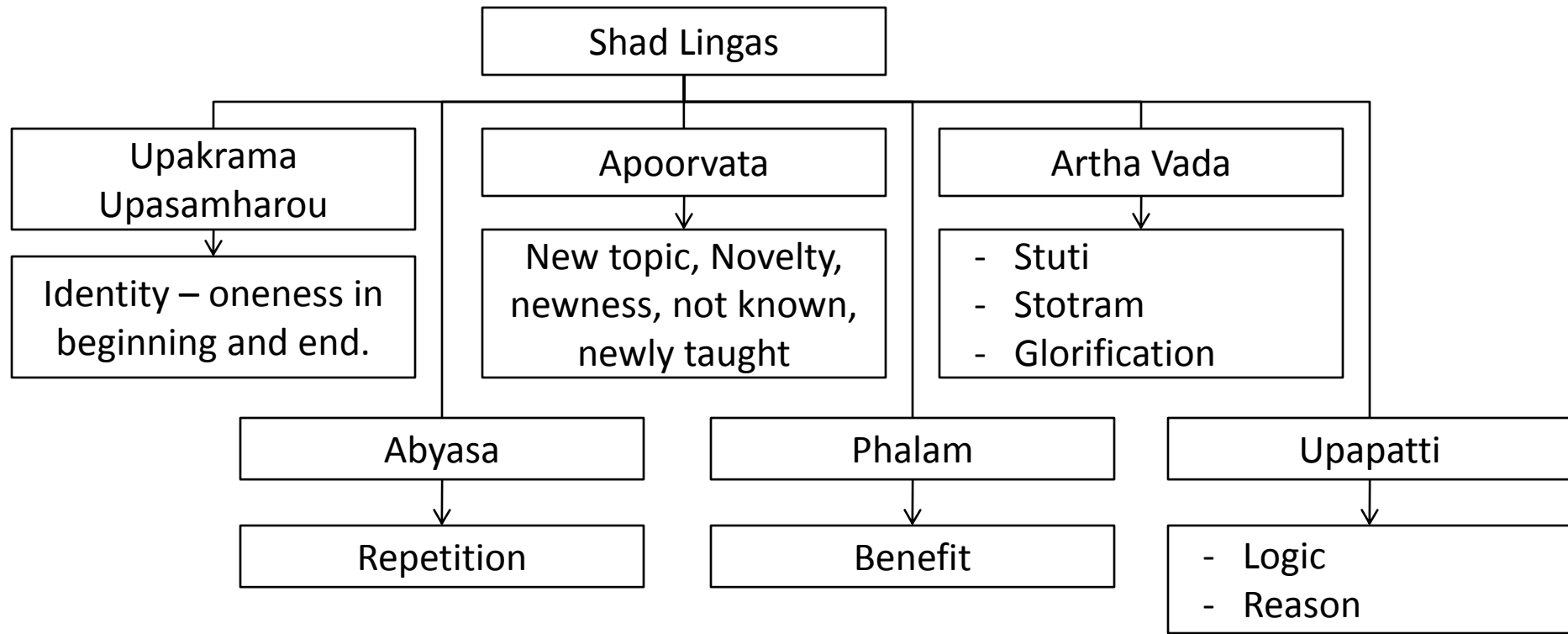
- Brahman is central theme of vedanta shastram, because it enjoys importance, consistency, harmony.
- Anumana vakyam : Logic
- Brahma shastra vishaya, samanvayat dharmavatu.
- Brahman = Vedanta central teaching like dharma in veda purva baga – karma khanda

Sutra	Vishaya vakyam
- Atato Brahma Jingyasa	- Atma Va Are Drishtavyaha... [Brihadaranyaka Upanishad : IV – V – 6]
- Janmadasya Yataha	- Yato va imani butani Jayante... [Taittiriya Upanishad : III – 1 – 3]
- Shastra Yonitvat	- Yasya Mahato butasya... [Brihadaranyaka Upanishad : II – IV – 10] - Tam tva aupanisadam... [Brihadaranyaka Upanishad : III – IX – 26]
- Tatu Samanvayat	- Entire vedanta vakyam.

37.



38.



39. 6th Chapter Chandogyo Upanishad :

- Vedanta Model tat tvam asi prakaranam.

a) Upakrama + Upasamhara :

- Beginning + end.

Verse 1 :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्वैक आहुरसदे- वेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra asidekamevadvitiyam;
Taddhaika ahurasadevedamagra asidekamevadvitiyam
tasmadasatah sajjayata [1]*

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

Last Verse – Chapter 6 :

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं
स आत्मा तत्त्वमसि श्वेतकेतो इति
भूय एव मा भगवान् विज्ञापयत्विति
तथा सोम्येति होवाच ॥ ४ ॥

**Sa ya esho 'nima aitadatmyam idam sarvam,
tat satyam, sa atma, tat-tvam-asi, svetaketo, iti;
bhuya eva ma bhagavan, vijnapayatv-iti;
tatha saumya, iti hovacha ॥ 4 ॥**

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.’ [Svetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father. [6 – 9 – 4]

Example :

- Tv news – highlights in beginning + end.
- Brahman – alone Sat (Satyam) everything else mithya.

b) Abyasa :

- 9 times tat tvam asi.
- 9 times Aitat Atmayam Idagum Sarvam.
- Repetition for stress / importance / emphasis.

c) Apoorvata :

- Reveals Brahman not known through any other Pramanam.
- New = Pramanantara Avedyam.
- Not known through other pramanam, instruments of knowledge.
- Not through Pratyaksha, Anumana, Upamana, Arthapatti, Anupalabdi.
- Even Karma Khanda does not reveal Brahman.
- Karma Khanda reveals karma for gaining different Lokas.
- Brahman revealed only by Vedanta.

40. Apporvata : Kena Upanishad

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो
न विद्यो न विजानीमो यथैतदनुशिष्या
अन्यदेव तद्विदितादथो अविदितादधि
इति शुश्रुम पूर्वेष्वां ये नस्तद्व्याचक्षिरे ३

*Na tatra caksur gacchati na vag gacchati no manah
na vidmo na vijanimo yathaitad-anusisyat
Anyadeva tad vidadat atho aviditadadhi
Iti susruma purvesam ye nastad vyacacaksire*

(3) The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That. [Chapter 1 – Verse 3]

- Brahman not known through Karma Khanda. (Only for Punya papam, dharma, rituals for para loka attainment)

Example :

- 6th chapter – Chandogya upanishad.

Salt Outside	Salt dissolved in water
<ul style="list-style-type: none">- Can See- Inferior	<ul style="list-style-type: none">- Can't see salt in water.- I know, I feel, I taste, unable to separately see.- Salt pervaded by something other than Salt.
Body Outside	Sentient body = Saltish water
<ul style="list-style-type: none">- Bundle of matter- Pancha bautika- See statue, form, colour.- See body, form colour.	<ul style="list-style-type: none">- Sentiency experienced.- Body pervaded by – something other than body.- I can't see- Body experienced by something I don't see.

- What pervades body and enlivens body but I don't see?

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्वैक आहुरसदे- वेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra asidekamevadvitiyam;
Taddhaika ahurasadevedamagra asidekamevadvitiyam
tasmadasatah sajjayata [1]*

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

लवणमेतदुदकेऽवधायाथ मा प्रातरुपसीदथा इति
स ह तथा चकार तँ होवाच यदोषा लवणमुदकेऽवाधा
अङ्ग तदाहरेति तद्धावमृश्य न विवेद १
यथा विलीनमेवाङ्गास्यान्तादाचामेति कथमिति लवणमिति
मध्यादाचामेति कथमिति लवणमित्यन्तादाचामेति कथमिति
लवणमित्यभिप्रास्यैतदथ मो-पसीदथा इति
तद्ध तथा चकार तच्छ्वत्संवर्तते
तँ होवाचात्र वाव किल सत्सोम्य न निभालयसेऽत्रैव किलेति २

Lavanametadudake 'vadhayatha ma pratarupasidatha iti
sa ha tatha cakara tam hovaca yaddosa lavanamudake'vadh
anga tadahareti taddhavamrsya na viveda ॥ 1 ॥
Yatha vilinamevangasyantadacameti kathamiti
lavanamiti madhyadacameti kathamiti lavanamityantadacameti
kathamiti lavanamityabhiprasyaitadatha mopasidatha iti
taddha tatha cakara tacchasvatsamvartate
tam hovacatra vava kila satsomya na nibhalayase ' traiva kileti ॥ 2 ॥

[Uddalaka said] : 'Put this lump of salt into water and come to me in the morning.' Svetaketu did as he was told. Uddalaka said to him, 'My son, bring me the salt that you put in the water. Svetaketu looked, but he could not find it, as the salt had dissolved in the water. [Uddalaka said] : "My son, drink the water at the surface. [Svetaketu did that, and Uddalaka asked] : How does it taste? [Svetaketu replied] : It is saline. [Uddalaka then said] : 'Drink it from the middle. How does it taste?' 'It is saline.' 'Drink it from the bottom. How does it taste?' 'It is saline.' 'throw the water away and then come to me.' Svetaketu did so. The father said to him : 'There is salt in every part of the water, yet you cannot see it. Similarly. O Somya, Sat [the self] is here in this body, yet you cannot see it in the body.' [6 – 13 – 1 & 2]

- Don't run in search of Brahman – don't see Brahman. You are Brahman.
- Brahman = Pratyaksha Agocharam. Pramanantara agamyam.
- Therefore Apoorvam Brahman

Corollary :

- a) Brahman = Subject matter of Vedanta Vishayam / Prameyam of Vedanta / Pratibasyaha.
- b) Brahman = Unique subject matter of vedanta.
- c) Brahman known through vedanta alone. Not by any other pramanam.

Reverse it :

- Vedanta is unique pramanam for Brahman.
- Vedanta pramanam are Brahman prameyam.
- Made for each other.

4 th Sutra	3 rd Sutra
<ul style="list-style-type: none"> - Tattu Samanvayatu - Brahman is unique prameyam - Ulta is tattu samanvayat 	<ul style="list-style-type: none"> - Shastra yonitvat - Vedanta is unique pramanam.

- 4th sutra corroborates with 3rd sutra.

d) Phalam – Benefit : Moksha

- Brahma vida aapnoti param.
- Brahmani tatparyam asti.

Chandogya Upanishad :

तस्य यथाभिनहनं प्रमुच्य प्रब्रूयादेतां दिशं गन्धारा एतां
दिशं व्रजेति स ग्रामाद्ग्रामं पृच्छन् पण्डितो मेधावी
गन्धारानेवोपसंघेतैवमेवेहाचार्यवान् पुरुषो वेद
तस्य तावदेव चिरं यावन्न विमोक्ष्येऽथ संपत्स्य इति २

Tasya yathabhinahanam pramucya prabruyadetam disam gandhara etam
disam vrajeti sa gramadgramam prcchanpandito medhavi
gandharanevopasampadyetai- vamevehacaryavanpuruso veda
tasya tavadeva ciram yavanna vimoksye'tha sampatsya iti. || 2 ||

And as someone may remove that person's blindfold and say, 'Gandhara is this way ; go this way,' and the intelligent man goes from one village to another, asking his way and relying on the information people give, until he reaches Gandhara; similarly, a person who gets a teacher attains knowledge. His delay is only as long as he is not free of his body. After that he becomes merged in the Self. [6 – 14 – 2]

- Brahman Jnani gets Jeevan mukti and at death gets videha mukti.
- Knowing Anna Maya kosha no phalam.

e) Artha vada glorification :

Mundak Upanishad :

- Eka Vigyanena Sarva vigyanam bavati.
- Brahman Jnani becomes sarva jnani.
- Does not know French + Russian language.
- Gets Sarva atma Jnanam.
- Essence of everything. As good as knowing everything.
- Glory goes to Brahman only.

- Glorification = Stuti, stotram artha vada.
- Other pramanams can't give moksha.

Katho Upanishad :

यदेवेह तदमुत्र यदमुत्र तदन्विह ।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १० ॥

Yade-veha tad-amutra, yadamutra tadan-viha,
mrtyoh sa mrtyum apnoti, ya iha naneva pasyati ॥ 10 ॥

What is indeed here (visible as the world) the same is there (invisible as Brahman) ; and what is there, the same is here. He proceeds from death to death who beholds here difference (between Brahman and the world). [II – I – 10]

- One in duality will travel from death to death - Kripanah.
- Jnani alone Brahmanaha.
- Ajnani – Brahma Abhasa other Jnanam criticised. Glorification and criticism both called artha vada.
- Brahman stuti + Nindha = Artha vada.

f) Upapatti – Logic :

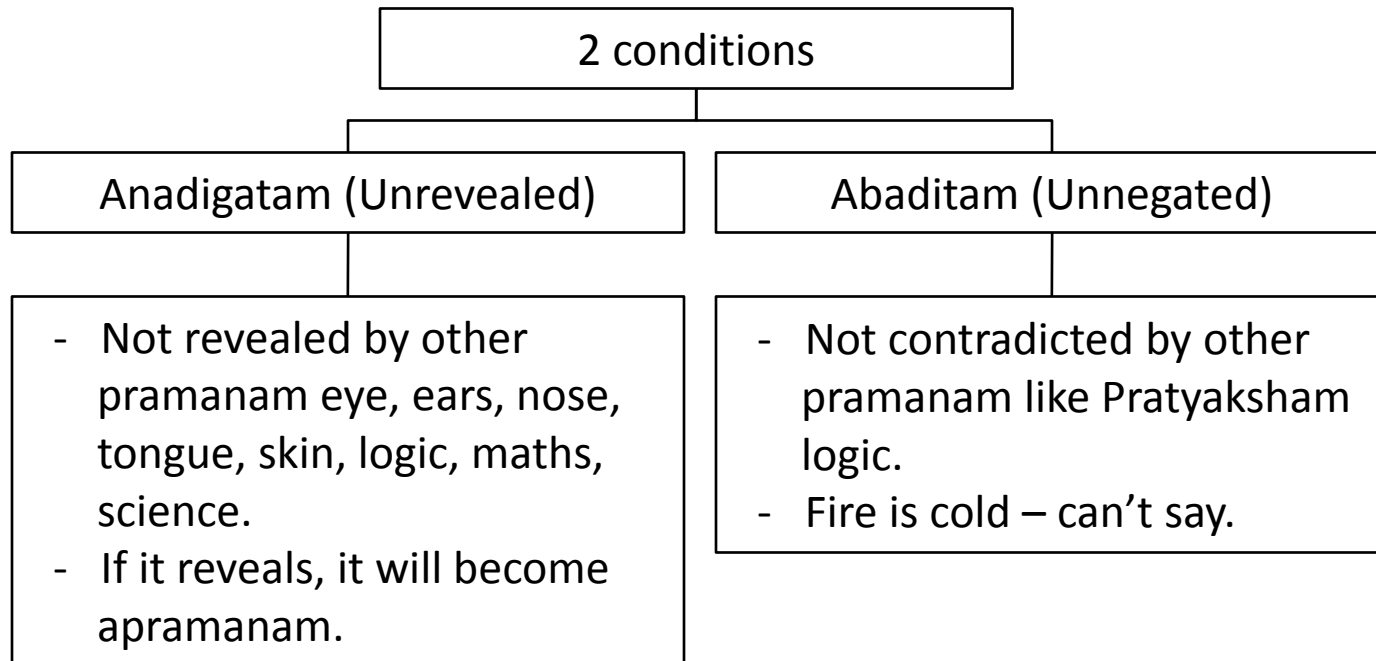
- Not irrational, dogmatic blind belief.

Brahma Satyam	Jagan Mithya
<ul style="list-style-type: none"> - Brahman - Karanam - Karanam alone satyam, has independent existence. - Brahman = Karanam 	<ul style="list-style-type: none"> - World - Karyam - Karyam has dependent existence. - Entire prapancha = Karyam

- This is anumana statement. Brahman – Satyam, Karanatvatu – Janma dasya yataha. Jagat mithya karyatvatu.

41. Definition of Pramanam :

- Anadigata Abadita artha bodhakam – pramanam.
- Pramanam reveals something.
- Artha = Prameyam = Vishayam bodhakam – revealer.



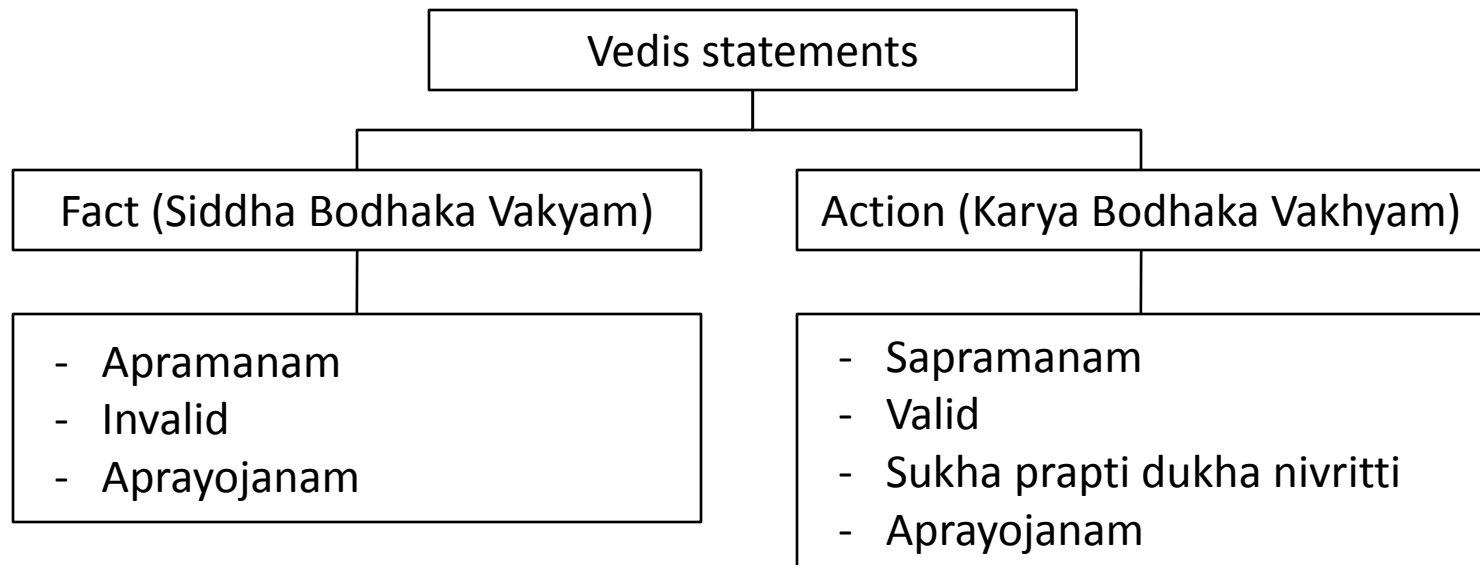
- Vedas are beyond logic = Not illogical / not logical they are “Alogical”.
- **Purva Mimamsa adds 3rd condition :**
Anadigata, abadatvat, phalavat artha bodakatvam.
- Unrevealed / uncontradicted / useful.

Siddha Bodhaka Vakyam	Karya Bodhaka Vakyam
<ul style="list-style-type: none"> - Apramanam - No benefit 	<ul style="list-style-type: none"> - Pramanam - Useful.

- **Phalavat revealed by Jaimini sutram :**

Aamnayasya kriyartatvat Anartakyam arthadarthanam.

- In vedas, karya bodhaka vakyam alone useful.
- Anartakyam – other statements invalid.
- Atadarthanam – Siddha.



42. Vedanta Shankara's Answer :

- Refutation of Prabaakara + Bashta matam.

Purva Pakshi :

- Siddha Bodhaka Vakyam – leads to Jnanam alone, which is useless.

Siddha Bodhaka Vakyam	Karya Bodhaka Vakyam
- Statement of fact	- Statement of action
- Gives knowledge which alone is useless.	- Produces Sukha Prapti + Dukha Nivritti. - Useful

Shankara :

- General rule – you are right mere knowledge of Gangotri (Utsargaha) or Yoga Asana no benefit.
- **Exception :**
When Problem is of ignorance. Example : Raju – Sarpa.
- Ignorance leads to palpitation, fall, problems.
- Rajju Jnanat, Rajju Agyana Nivritti, Rajju Adhyasa Nivritti, Baya Nivritti, Sukha Prapti, Dukha Nivritti.
- Kevala Jnana Matrena purusharta siddhi.
- In general, kevala Jnanam Natu Purusharta sadhanam.

Exception situation :

- Kevala Jnanam – mere knowledge without action gives benefit.
- Where problem caused by ignorance in that case only mere knowledge can solve problem.
- Yatra yatra agyanat, dukha karyatvat, dukham bavati, tatra tatra jnanat sukham bavati.

Action Required :

- Gangotri, away from me – problem not caused by ignorance – Visit.
- Disease – problem not caused by ignorance take medicine.
- **Example** : Name list for train ticket
G.V. Shastri missing. Vishwanathan Shastri in the list. Problem of ignorance.
- Another came without ticket – has to do action buy ticket.
- Exceptional situations where ignorance is problem - (Rope – Snake) Jnana matrena prayojanam.
- Siddha Bodhaka Vakyam – Pramanam, prayojanam, produce knowledge.
- Where no prayojanam, connect to Karya Bodhaka Vakyam.
- All vedanta vakhyams come under exceptional case, give Prayojanam Jnana matrena moksha phalam bavati, purushartha siddhihi.

Upanishad quotes :

1) Isavasya Upanishad :

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥

*Yasmin sarvani bhutani atmaiva-bhud vijanatah,
tatra ko mohah kah soka ekatva-manu-pasyatah [7]*

When, to the knower, all beings have become one in his own Self (Atman), how shall he feel deluded thereafter? What grief can there be to him who sees oneness everywhere? [Verse 7]

- When person clearly knows Atma as mere substratum of everything after clear knowledge kaha shokaha, mohaha?
- No grief or delusion after jnanam.
- Samsara nivritti = Moksha prapti.

2) Kena Upanishad :

प्रतिबोधविदितं मतममृतत्वं हि विन्दते
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

*Pratibodha-viditam matam amrtatvam hi vindate
Atmana vindate viryam vidyaya vindate'mrtam.*

Indeed, he attains immortality, who intuitively knows It in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality. [Chapter 2 – Verse 4]

- Through mere knowledge moksha.

3) Katho Upanishad :

एको वशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः करोति ।
तमात्मस्थं येऽनुपश्यन्ति धीराः तेषां सुखं शाश्वतं नेतरेषाम् ॥ १२ ॥

*Eko vasi sarva-bhut-antaratma, ekam rupam bahudha yah karoti,
Tam-atma-stham ye 'nupasyanti dhira tesam sukham sasvatam netaresam ॥ 12 ॥*

(That) One (supreme) ruler, the soul of all beings, who makes His one form manifold... those wise men, who perceive Him as existing in their own Self, to them belongs eternal happiness, and to none else. [II – II – 12]

- One who clearly recognises brahman as atman is liberated.
- Not one who does karma + upasana.

4) Prasna Upanishad :

- Viduhu amrtam vindate.... (At end) amrta bavati.
- One who knows, attains immortality.

5) Mundak Upanishad :

स यो ह वै तत् परमं ब्रह्म वेद
ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति ।
तरति शोकं तरति पाप्मानं
गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥ ९ ॥

**Sa yo ha vai tat paramam brahma veda
brahmaiva bhavati nasya-brahmavit kule bhavati ।
tarati sokam tarati papmanam
guha-granthibhyo vimukto-'mrto bhavati ॥ 9 ॥**

He who knows that Supreme Brahman becomes Brahman, and in his line (family), none who knows not the Brahman will ever be born. He crosses grief; crosses sin, and being free from the knots-of-the-heart, becomes immortal. [III – II – 9]

- One who knows Brahman becomes one with Brahman.
- Tarati shokam papmanam.

6) Mandukya Upanishad :

अमात्रश्चतुर्थोऽव्यवहार्यः प्रपञ्चोपशमः शिवोऽद्वैत एवमोङ्कारः
आत्मैव संविशत्यात्मनाऽऽत्मानं य एवं वेद ॥ १२ ॥

**Amatras-caturtho-vyavaharyah prapanco-pasamah sivo-dvaita evam-omkara atmaiva
samvisaty-atmana-tmanam ya evam veda ya evam veda ॥ 12 ॥**

That which has no parts, the soundless, the incomprehensible, beyond all the sense, the cessation of all phenomena, all blissful and non-dual Aum, is the fourth, and verily it is the same as the Atman. He, who knows this, merges his self in the supreme self – the individual in the total. [Verse 12]

- Samvishith na atmana ya yam veda.
- Paratma eva shati – yaha yam veda.

7) Taittiriya Upanishad :

ॐ ब्रह्मविदानोति परम् । तदेषाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेदं निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्सह । ब्रह्मणा विपश्चितेति ॥

**Om brahmavidapnoti param, tadesa'bhyukta,
satyam jnanamanatam brahma,
yo veda nihitam guhayam parame vyoman,
so'snute sarvan kaman saha brahmana vipasciteti II 1 II**

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

- One who knows Brahman as atma in heart fulfills all purusharthas.

8) Aitareya Upanishad :

एष ब्रह्मैष इन्द्र एष प्रजापतिरेते सर्वे देवा इमानि च
पञ्चमहाभूतानि पृथिवी वायुराकाश आपो
ज्योतीषीत्येतानीमानि च क्षुद्रमिश्राणीव ।
बीजानीतराणि चेताराणि चाण्डजानि च
जारुजानि च स्वेदजानि चोद्भिज्जानि
चाश्वा गावः पुरुषा हस्तिनो यत्किञ्चेदं प्राणि जङ्गमं च पतत्रि
च यच्च स्थावरं सर्वं तत्प्रज्ञानेत्रं प्रज्ञाने प्रतिष्ठितं
प्रज्ञानेत्रो लोकः प्रज्ञा प्रतिष्ठा प्रज्ञानं ब्रह्म ॥ ३ ॥

**Esa brahmaisa indra esa prajapatir-ete sarve deva imani ca
panca mahabhutani prathivi vayur-akasa apo
jyotimsi tyetani-mani ca ksura-misraniva
bijani-tarani cetarani candajani ca
jarujani ca svedajani codbhijjani
ca asva gavah purusa hastino yat-kincedam prani jangamam ca patatri
ca yacca sthavaram sarvam tat-prajna-netram prajnane pratisthitam
prajna-netro lokah prajna pratistha prajnanam brahma II 3 II**

This is Brahman. This is Indra. This is creator Prajapati. This is again all the gods and these five great elements, namely, Earth, Wind Space, Water, and fire, all the small creatures and the other seeds of creation, the egg-born, the womb-born, sweat-born, earth born, viz. trees etc., horses, cattle, men, elephants and all the breathing things that are here – the moving or flying or immovable – all these are guided by Consciousness and are supported by Consciousness. The Universe has Consciousness as its guide (eye). Consciousness is the basis of all ; verily, Consciousness (Prajnanam) is Brahman. [III – 1 – 3]

- Pragyanam Brahman.

9) Chandogya Upanishad :

सोऽहं भगवो मन्त्रविदेवास्मि नात्मविच्छ्रुतं
ह्येव मे भगवद्वदृशेभ्यस्तरति शोकमात्मविदिति
सोऽहं भगवः शोचामि तं मा भगवाञ्छोकस्य पारं
तारयत्विति तं होवाच यद्वै किञ्चेतदध्यगीष्ठा नामैवैतत् ३

*So'ham bhagavo mantravidevasmi natmavicchrutam
hyeva me bhagavaddrsebhystarati sokamatmaviditi
so'ham bhagavah socami tam ma bhagavanchokasya param
tarayatviti tam hovaca yadvai kincaitadadhyagistha namaivaitat II 3 II*

True, I have learnt much, but I know only the word meaning. I do not know the Self. Sir, I have heard from great persons like you that only those who know the Self are able to overcome sorrow. I am suffering from sorrow. Please take me across the ocean of sorrow'. Sanatkumara then said to narada, 'Everything you have learnt so far is just words.' [7 – 1 – 3]

- Knower of atma crosses all sorrow. No need of action.

10) Brihadaranyaka Upanishad :

आत्मानं चेद्विजानीयाद्यमस्मीति पुरुषः ।
किमिच्छन्कस्य कामाय शरीरमनुसंज्वरेत् ॥ १२ ॥

*ātmānaṁ ced vijānīyād ayam asmīti pūruṣaḥ
kiṁ icchan, kasya kāmāya śarīram anusamjvaret II 12 II*

If a man knows the Self as “I am this,” then desiring what and for whose sake will he suffer in the wake of the body?
[IV – IV – 12]

- One who knows atma, what action, desire, suffering he has?

11) Kaivalya Upanishad :

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
सम्पश्यन्ब्रह्म परमं याति नान्येन हेतुना ॥ १० ॥

*sarvabhūtasthamātmānaṁ sarvabhūtāni cātmani ।
sampaśyanbrahma paramaṁ yāti nānyena hetunā ॥ 10 ॥*

Experiencing one's own Self in all beings and all beings in the Self, one attains the Highest Brahman – and not by any other means. [Verse 10]

- By knowing brahman get amrutam.

12) Purusha sukhtam :

नाभ्या आसीदन्तरिक्षम् । शीर्ष्णो द्यौः समवर्तत ।
पद्भ्यां भूमिर्दिशः श्रोत्रात् । तथा लोकाः अकल्पयन् ॥ १५ ॥

Nabhyaa aaseed-andareksham I seer shnooh-h dyow-h samavarttatha I
Pad-bhyam bhoomih disah srotrath I tadha lokaan-akalpayan II 15 II

“From the Virat purusha’s navel emerged the “Inner-space” and from his head the “outer-space”, from his feet the “earth”, and from his ears the “quarters” manifested. Thus the worlds came into creation.” [Verse 15]

वेदाहमेतं पुरुषं महान्तम् । आदित्यवर्णं तमसस्तु पारे ।
सर्वाणि रूपाणि विचित्य धीरः । नामानि कृत्वाऽभिवदन् यदास्ते ॥ १६ ॥

Vedaha-maetam purusham mahaantam I aaditya-varnam tamasasthu-paarae I
sarvaani-roopaani vichitya-dheera-h I naamaani-kritwaa abhivadan-yad-aasthae II 16 II

“I have realised that “First person”, resplendent like the Sun, ever-shining, beyond all “Darkness”, who, having created all forms and names, in his wisdom, exists as though functioning through them all”. [Verse 16]

13) Gita :

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ ५.१५ ॥

The Lord takes neither the demerit nor even the merit of any; knowledge is enveloped by ignorance, thereby beings are deluded. [Chapter 5 – Verse 15]

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।
तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ ५.१६ ॥

But to those whose ignorance is destroyed by the knowledge of the Self, like the sun, to them knowledge reveals the supreme (Brahman). [Chapter 5 – Verse 16]

- All problems caused by ignorance. What you require is Jnanam. Sruti, smriti, itihasa, purana prakarana granta all prove.
- Siddha Bodhaka Vakyaam – Sa Prayojanam – moksha praptihi – get purushartha.

2nd Argument :

- After vedanta, use knowledge to do action.. Mere knowledge useless.

Baashta :

- To get benefit use knowledge into some karma (Ritual).

Prabhaakara :

- To get benefit use knowledge into some upasana in Jnana Khanda itself.

Shankara :

- a) Jnanam need not be connected to vedanta as it is useful by itself.
- b) Jnanam can't be connected to karma khanda or upasana to maintain validity.

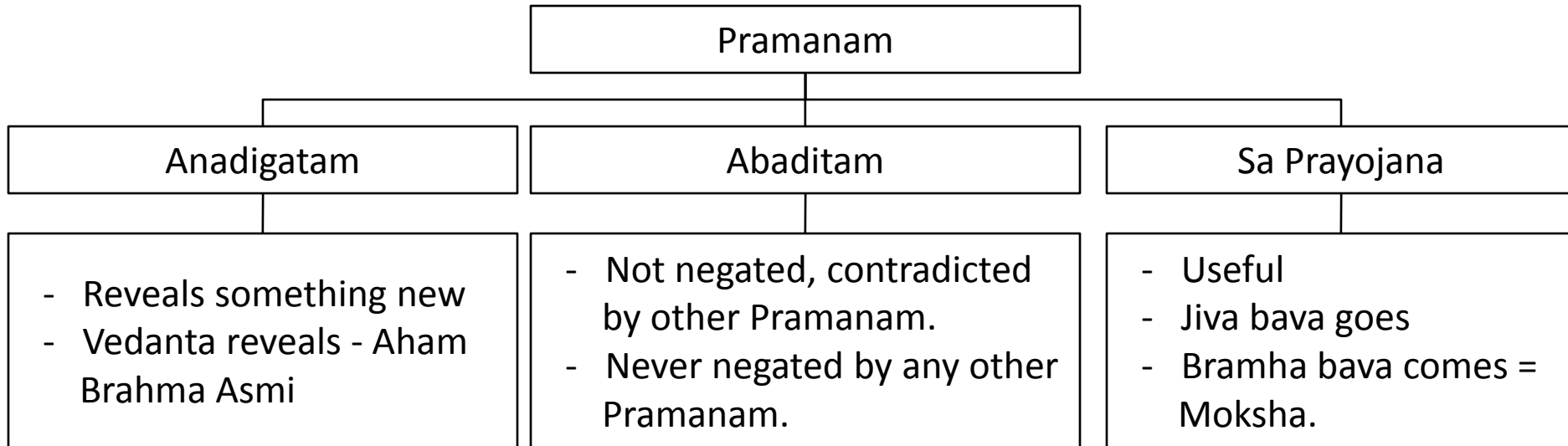
43. Jnana Khanda and Karma Khanda :

Jnana Khanda	Karma Khanda
- Alone Pramanam	- Push down status to Apramanam. - Gets Validity if it joins Jnana Khanda.

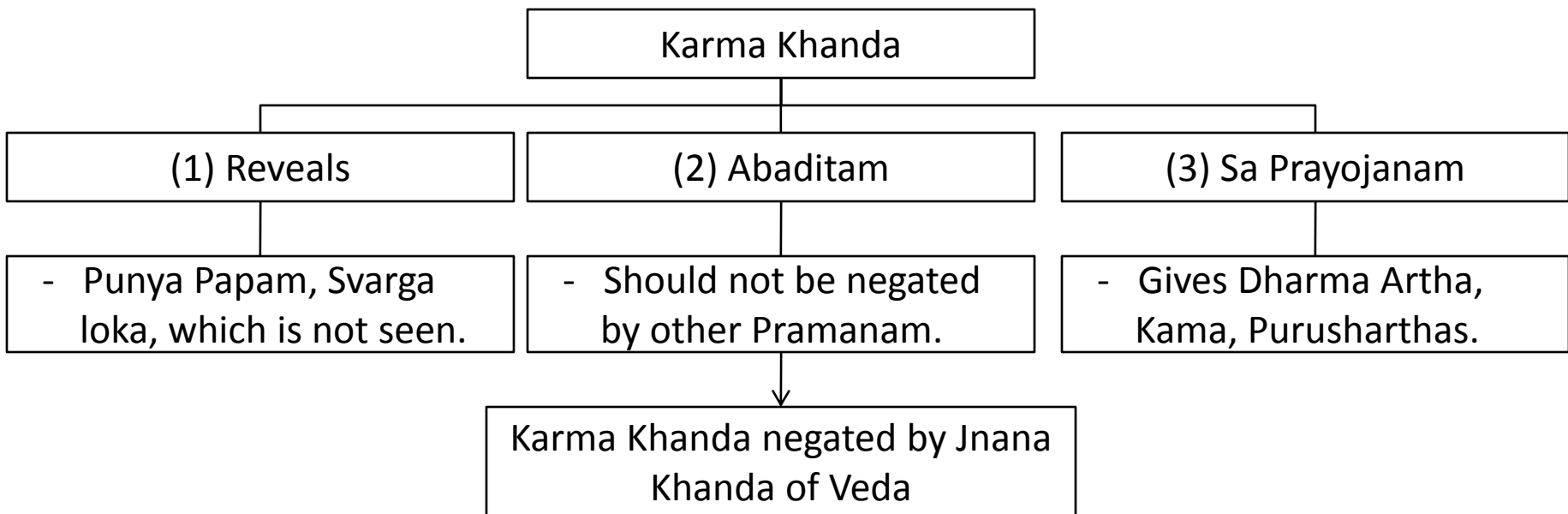
How to prove Jnana Khanda is Pramanam?

Definition :

- Anaadigata Abadita saprayojanam.
- Artha Bodhakam Pramanam.



Karma Khanda – Fullfils 3 conditions :



- Karma Khanda Baditvat.
- Karma Khanda reveals duality – Karta, Karanam, Phalam – Sampradhanam – Plurality.

Jnana Khanda : Katho Upanishad & Brihadaranyaka Upanishad

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti || 11 ||

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11] & [IV – IV – 19]

- No plurality at all.
- What you call as plurality is Brahman.

Mundak Upanishad :

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena
adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham ॥ 11 ॥

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II – II – 11]

- What about duality?

Where there is duality, seeming plurality exists. Then alone person sees plurality everywhere.

44. Definition of Moksha :

- Moksha = Freedom from sharira sambanda.
- “Asariratah moksah”
Sarirataha Samsara.

Chandogya Upanishad :

मघवन्मर्त्यं वा इदं शरीरमात्तं मृत्युना
तदस्यामृतस्याशरीरस्यात्मनोऽधिष्ठान-मात्तो
वै सशरीरः प्रियाप्रियाभ्यां न वै सशरीरस्य सतः
प्रियाप्रिययोरपहति- रस्त्यशरीरं वाव सन्तं
न प्रियाप्रिये स्पृशतः १

**Maghavanmartyam va idam sariramattam mrtyuna
tadasyamrtasyasarirasyatmano'dhistanamatto
vai sasarirah priyapriyabhyam na vai sasarirasya satah
priyapriyayorapahatirastyasariram vava santam
na priyapriye sprsatah II 1 II**

Indra, this body is mortal. It has been captured by death. Yet it is the base of the Self, which is immortal and formless. One who has a body is subject to both happiness and unhappiness. In fact, there is no end to happiness and unhappiness so long as one has a body. But when person is free from the body, nothing good or bad can touch him. [8 – 12 – 1]

- As long as Sarira Sambanda is there, Sukha Dukha opposites can't be avoided.
- Priya – Apriya will come and go.
- Priya Apriya gamanam agamanam = Samsara.
- When all priya comes... worry... about drishti...
- Moksha = Asariratah
- Karma + Upasana both actions.
- Kayikam + Manasam karma.
- Action means gradation, taratamyam, quantitative + qualitative gradation, both are there.

- 5% / 25% / 100% mind involved in any karma? Varieties of punyam will be there and varieties of bodies it can generate.
- Guruvayur elephant, Dog of cinema actress, Indra sariram, Prajapati sariram.
- Karma = Punaym = Sa sariratvam = Samsarah. Cycle of papa – punyam.
- Moksa – not going to some loka. Where god is residing – Kailasa / Vaikunta.
- Upasana phalam = Sa Sariratvam.

Taittiriya Upanishad :

सैषाऽऽनन्दस्य मीमा सा भवति । युवा स्यात्साधुयुवाऽध्यायकः ।
आशिष्ठो दृढिष्ठो बलिष्ठः । तस्यैयं पृथिवी सर्वा वित्तस्य पूर्णा स्यात् ।
स एको मानुष आनन्दः । ते ये शतं मानुषा आनन्दाः
स एको मनुष्यगन्धर्वाणामानन्दः । श्रोत्रियस्य चाकामहतस्य ॥ २ ॥

saisanandasya mimagmsa bhavati, yuva syatsadhu-yuva-dhyayakah,
asistho drdhistho balisthah, tasyeyam prthivi sarva vittasya purna syati,
sa eko manusa anandah, te ye satam manusa anandah,
sa eko manusyagandharvanamanandah, srotriyasya cakamahatasya ॥ 2 ॥

The following is the enquiry concerning the Bliss (Brahmananda rasa). Suppose there be a youth, good, well versed in the scriptures, well disciplined, resolute and very strong; to him belongs all this earth full of wealth. This is one unit of human bliss. This (unit of Bliss) of man multiplied hundredfold is the bliss of human gandharvas – and this is also the bliss of one well versed in the Vedas and who is free from desires. [II – VIII – 2]

- Indra = Maximum Ananda.
- Brahaspati – More Ananda.
- Prajapati – More Ananda.
- Moksa = Asariratvam = Brahmananda.
- Jnanamatrena Moksa – Natsu Karamana

Purva Pakshi :

- **Why can't you say :**
Brahma Upasanam give asiraratvam.

45. Why Ashariram is Svarupa of all Jivas?

a) Katho Upanishad :

अशरीरं शरीरेष्वनवस्थेष्ववस्थितम् ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ २२ ॥

Asariram sariresu anavasthesva-vasthitam,
Mahantam vibhum atmanam matva dhiro na socati ॥ 22 ॥

The wise man, who knows the Atman as bodiless, seated firmly in perishable bodies, great and all-pervading, does never grieve. [I – II – 22]

b) Mundak Upanishad :

दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥ २ ॥

Divyo hyamurtah purusah sabahya-bhyantaro hyajah,
aprano hyamanah subhro hy-aksarat paratah parah ॥ 2 ॥

Self-resplendent, formless, unoriginated and pure, that all-pervading Being is both within and without, Anterior both to life and mind, He transcends even the transcendent, unmanifested, causal-state of the universe. [II – I – 2]

- Amurtah means Sthula Sharira Rahitaha.
- Aprana, Amanaha means Sukshma Sharira Rahitaha.
- Subra means Karana Sharira Rahitaha.
- Sharira traya varjitaha.

c) Mundak Upanishad :

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्णं- मचक्षुःश्रोत्रं तदपाणिपादम् ।
नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६ ॥

Yad tad-adresyam-agrahyam-agotram-avarnam acaksuh srotram tad-apani-padam,
Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhirah ॥ 6 ॥

That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation. [I – I – 6]

- No hands / legs....

d) Isavasya Upanishad :

स पर्यगाच्छुक्रमकायमव्रणम
अस्त्राविरं शुद्धमपापविद्धम् ।
कविर्मनीषी परिभूः स्वयम्भुः यथातथ्यतः
अर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥ ८ ॥

*Sa paryagac-chukram-akayam-avranam
asna-viragm suddham-apapa-viddham,
kavir-manisi paribhuh svayam-bhuh yatha-tathyatah
arthan-vyadadhac-chasva-tibhyah samabhyah [8]*

8. He, the Atman, is all-pervading, bright, bodiless, scatheless, without muscles, pure, unpierced by evils, wise, omniscient, transcendent and self-existing. He alone allotted their respective functions (duties) to the various eternal years (Creators). [Verse 8]

- Akayam = Asariram.
- Asariram is not a goal to be accomplished but a fact to be recognised.
- Not a Phalam, Sadhyam, not a result in time. It is Nitya Sidda Svarupah.
- Moksha not result of Upasana, Siddhatvat – Chaitanyavatu.

Aside topic – Purva Pakshi :

- Advaitin can never define Moksha as Asariratvam – why?
- If so, he can't accept Jeevan mukti.
- In Jeevan mukti, he is sa-sharira or Asariraha – Jeeva means alive, transacting, 1st qualification – should die to get Jeevan mukti.

Shankara :

- Jeevan mukta is Ashariraha. Others think he is sa-shariraha. Others problem, not Jnanis problem.
- Asariratvam is my svarupam.
- I am always, eternally Ashariram. Nitya – Asarirah means Sarira Sambandha Varjitah 1.8

46. Why Atma Asariram?

3 Reasons :

a) Svarupatvat : Nature

Pramanam : Atmabodha

अमनस्त्वान्न मे दुःखरागद्वेषभयादयः ।

अप्राणो ह्यमनाः शुभ्र इत्यादि श्रुतिशासनात् ॥ ३३ ॥

Amanastwaat Na me Dukha Raaga Dwesha Bhayaadayah ।

Apraano Hi Amanaassubhra Ityaadi Sruti saasanaat ॥ 33 ॥

"I am not Manas and hence I am not having sorrow, attachment, malice and fear". The commandment of the upanishads is that Atma is without breath and without mind and is pure. The atma does not have any features of the mind (manas). Manas only experiences happiness and sorrow. When we are in deep sleep, we are not experiencing any of the features of Manas. But Atma exists ever in deep sleep. Hence Atma is not Manas (mind). [Verse 33]

b) Asangatvat : Kaivalya Upanishad

अपाणिपादोऽहमचिन्त्यशक्तिः पश्याम्यचक्षुः स शृणोम्यकर्णः ।

अहं विजानामि विविक्तरूपो न चास्ति वेत्ता मम चित्सदाऽहम् ॥ २१ ॥

apāṇipādo'hamacintyaśaktiḥ paśyāmyacakṣuḥ sa śṛṇomyakārṇaḥ ।

aham vijānāmi viviktarūpo na cāsti vettā mama citsadā'ham ॥ 21 ॥

I am without hands and legs, of incomprehensible power. I see without eyes, hear without ears. Devoid of all forms, I am knowing (everything) and there is none that knows me. I am ever Pure-Knowledge. [Verse 21]

c) Brihadaranyaka Upanishad :

स वा एष एतस्मिन्संप्रसादे रत्वा चरित्वा,

दृष्ट्वैव पुण्यं च पापं च,

पुनः प्रतिन्यायं प्रतियोन्याद्रवति स्वप्नायैव ;

स यत्तत्र किंचित्पश्यत्यनन्वागतस्तेन भवति ;

असङ्गो ह्ययं पुरुष इति ; एवमेवैतद्याज्ञवल्क्य,

सोऽहं भगवते सहस्रं ददामि,

अत ऊर्ध्वं विमोक्षायैव ब्रूहीति ॥ १५ ॥

sa vā eṣa etasmin samprasāde ratvā caritvā

dṛṣṭvaiva puṇyaṁ ca pāpaṁ ca,

punaḥ pratinyāyam pratiyony ādravati svapnāyaiva;

sa yat tatra kiṁ cit paśyati ananvāgatas tena bhavati;

asaṅgo hy ayaṁ puruṣa iti. evam evaitat, yājñavalkya.

so'ham bhagavate sahasraṁ dadāmi,

ata ūrdhvaṁ vimokṣāyaiva brūhīti ॥ 15 ॥

After enjoying himself and roaming, and merely seeing (the results of) good and evil (in dream), he (stays) in a state of profound sleep, and comes back in the inverse order to his former condition, the dream state. He is untouched by whatever he sees in that state, for this infinite being is unattached. 'It is just so, Yajnavalkya. I give you a thousand (cows), sir. Please instruct me further about liberation itself.' [IV – III – 15]

- No relationship.
- Like Akasha.

Akasha	Fire
<ul style="list-style-type: none"> - Alongwith every object - No sambanda 	<ul style="list-style-type: none"> - Akasha is there where fire is.

- Akasha has no relationship – Sambandah.
- Akasha is not connected to any object.
- Akasha with fire, body, mike, table, tree... no sambanda.

Gita :

अच्छेदोऽयमदाह्योऽयमक्लेदोऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २.२४ ॥

This Self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all pervading, stable, immovable and ancient. [Chapter 2 – Verse 24]

- Fire can't burn atma... because atma is not related to anything.

3 Arguments

Svarupatvat Nityam Asarirah

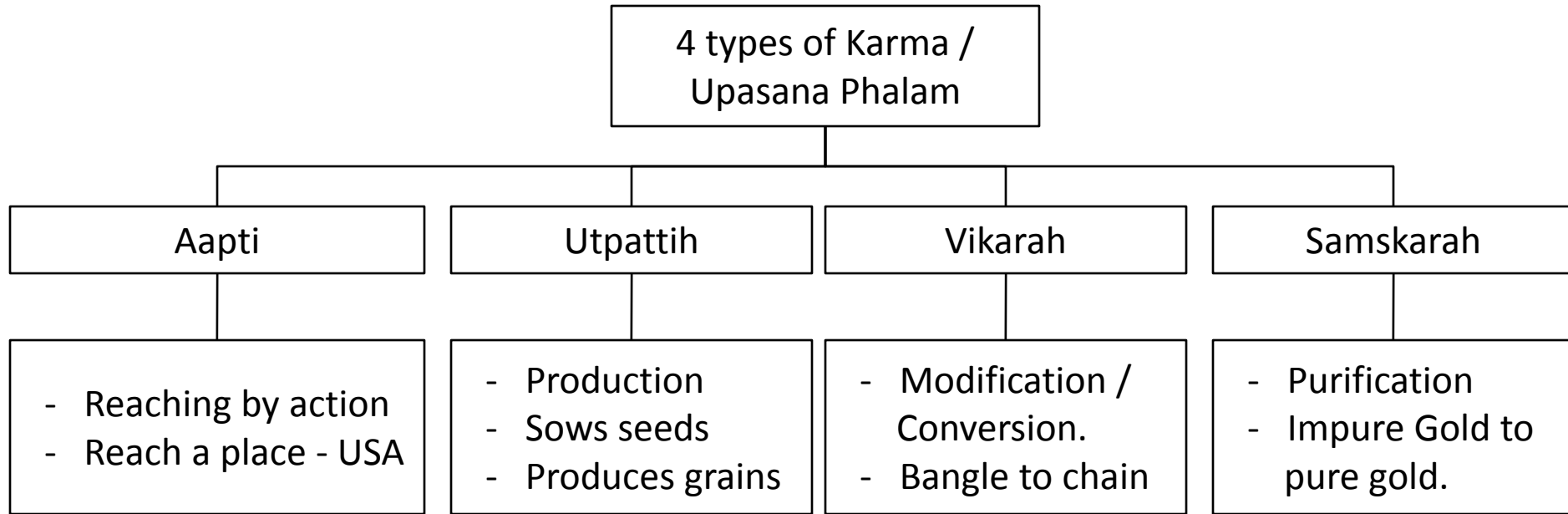
Asangatvat Nityam Asarirah

Nitya Akartrutvat

Nitya Akartrutvat :

- Sarira Sambandah comes as a result of Karma Phalam.
- Karma Phalam comes for a Karta.
- Karta only to do Karma.
- Atma being Nitya Akarta, where is question of doing Karma.

47.



48. What is Moksha?

- Brahma Prapti – is Moksha.

a) Brahman can't be reached – “Aapti”.

- Brahman is Sarvagataha.
- All pervasiveness and travel by Shukla Gathi are contradictions.

b) Utpatti :

- By karma can produce Punyam and better Sariram.
- Nitya Siddhatvat – When will we attain Moksha?
- Eye Decorator is white like turmeric powder.

c) Vikarah :

- Brahman not result of modification. Jivatma does not grow and grow like Anjaneyar.
- Brahman not end product of any process.
- Brahman Avikaratvat.

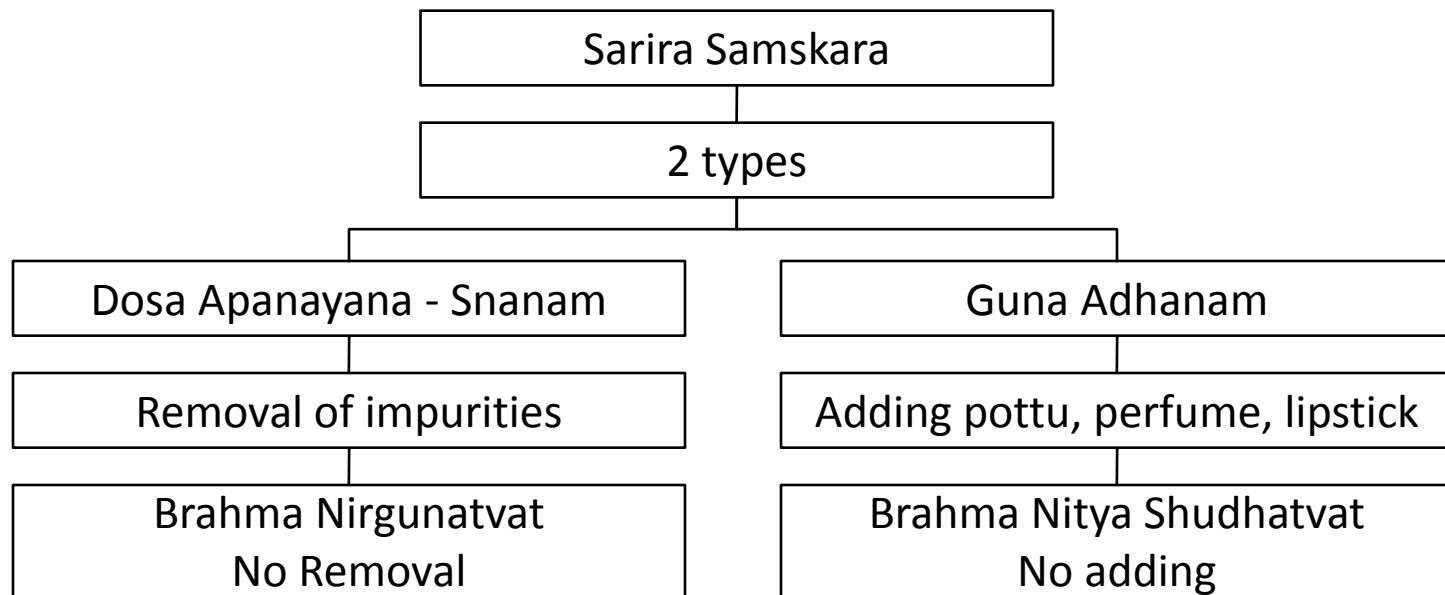
Gita :

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २.२५ ॥

This (Self) is said to be unmanifest, unthinkable and unchangeable, therefore, knowing this to be such, you should not grieve. [Chapter 2 – Verse 25]

d) Samskarah :

- Jiva by removing impurities does not become Paramatma.
- Brahma Nitya Siddhatvat.



- Brahman = Chatur vidha phala vilaksanah.
- Moksa – different from Karma and Upasana Phalam.
- Fire can't burn atma because Atma is not related to anything. Atma Nitya Asanga.

3rd Argument :

- Shariram = Punya Phalam.
- Punyam = Karma Phalam / Karta's Phalam.
- Atma Nitya Akrutvat. Ever Akarta. No karma, Phala, Sharira Sambandha. Therefore Atmanaha – Ashariratvam Nitya siddham.

Purva Pakshi – Question :

- **Shariram never comes – why you say :**

Sa Shariram = Samsara.

49. Vritikara Matam – Negation by Shankara :

Introduction :

- TU – Nisheda = Negation of other Darshanams.
- Moksha intrinsic nature.
- Siddasya Svarupasya Upasana Sadhyatvam Nasti.
- Brahma Bavahi moksha.
- Upasana phalam – Aapti, Utpatti, Vikara, Samskara.
- Brahman – Na Aapti Vishaya – Sarvagatatvat.
- Brahman – Na Utpatti Vishaya – Nitya Siddhatvat.
- Brahman – Na Vikara Vishaya – Avikaryatvat.
- Brahman – Na Samskara Vishaya – Nitya Shuddhatvat.
- Brahman = Chatur Vidha Phala Vilakshanam.
- Brahman = Moksha – hence Brahman – not upasana.
- Phalam = 1st Argument.

2nd Argument :

- Abyupethya vada.
- Suppose you say moksha is upasana phalam.
- What will be nature of Moksha?
- Moksha will have start date + end date.
- Before Upasana – No Moksha.
- Punyam generated, Moksha comes.
- Punyam gone, Moksha gone.

Gita :

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २.२७ ॥

Indeed, certain is death for the born, and certain is birth for the dead; therefore, over the inevitable, you should not grieve. [Chapter 2 – Verse 27]

- Moksha – becomes Anityam.

Mandukya Upanishad :

अनादेरन्तवत्त्वं च संसारस्य न सेत्स्यति ।
अनन्तता चाऽऽदिमतो मोक्षस्य न भविष्यति ॥ ३० ॥

**Anade-rantavat-tvam ca samsarasya na setsyati I
anantata ca-'dimato moksasya na bhavisyati II 30 II**

If the world is admitted to be beginningless – as the disputants insist – then it cannot be non-eternal. Moksha or liberation cannot have a beginning and be eternal, too. [IV – K – 30]

- All philosophers agree – Moksha has to be Nitya.

Purpose of Moksha :

- Get out of samsara, mortality, anityatvam.

Chandogya Upanishad :

तद्यथेह कर्मजितो लोकः क्षीयत एवमेवामुत्र पुण्यजितो लोकः
क्षीयते तद्य इहात्मानमननुविद्य ब्रजन्त्येतांश्च सत्यान् कामाँस्तेषाँ
सर्वेषु लोकेष्वकाम-चारो भवत्यथ य इहात्मानमनुविद्य ब्रजन्त्येतांश्च
सत्यान् कामाँस्तेषाँ सर्वेषु लोकेषु कामचारो भवति ६

**Tadyatheha karmajito lokah ksyiyata evamevamutra punyajito lokah
ksiyate tadya ihatmanamananuvidya varjantyetamsca satyan kamamstesam
sarvesu lokesva-kamacaro bhavatyatha ya ihatmanamanuvidya vrajantyetamsca
satyankamamstesam sarvesu lokesu kamacaro bhavati II 6 II**

Everything perishes, whether it is something you have acquired through hard work in this world or it is a place in the other world which you have acquired through meritorious deeds. Those who leave this world without knowing the Self and the truths which they should know are not free, no matter where they go. But those who leave this world after knowing the Self and the Truths which they should know are free, no matter where they are. [8 – 2 – 1]

- Whatever is aquired through Karma is destroyed here and whatever is aquired through punya in the other loka is also Anityam.
- You say, Upasana provides Punya Phalam, and Punyam produces Nitya Moksha.
- Phalam = Fruit – gets rotten and destroyed in time.

3rd Argument :

- Upasana can't be there in Vedanta – only in Veda Purva.

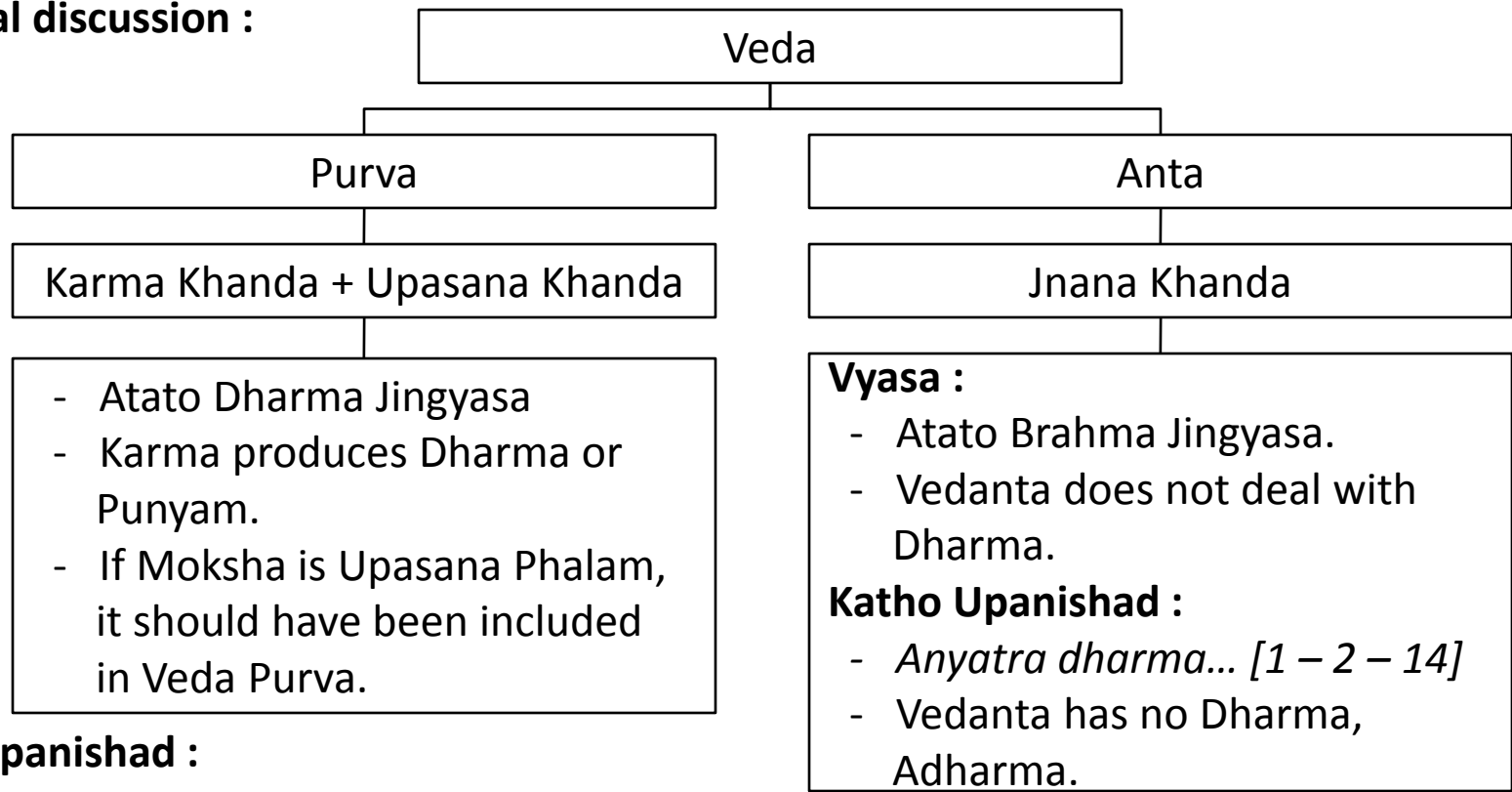
a) Mimamsa Samanvaya shows through shad Lingas – Upasana not Tatparyam.

- Vedanta talks about owning up Moksha here and now.
- Not accomplishing in future. Mahavakyam central part of Vedanta says “Tat Tvam Asi” – present tense – Moksha in present – Nitya Mukta not Nitya Baddah.

Brihadaranyaka Upanishad :

- By Putra – get Manushya Loka.
- By Karma – Pitru Loka / SVARGA.
- By Upasana – Brahma Loka / Deva Loka.
- Sanyasi doesn't want Putra, Karma, Upasana, seeks Moksha.
- Indicates Moksha not Upasana Phalam.

Technical discussion :



Katho Upanishad :

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

Anyatra dharmad-anyatra-dharmat anyantra-smat krta-krtat,
Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada ॥ 14 ॥

Naciketas said : “That which thou seest as other than virtue and vice – as right and ‘unright’, as other than cause and effect, as other than the past and future – tell me that.” [I – II – 14]

Mundak Upanishad :

यदा पश्यः पश्यते रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम् ।
तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति ॥ ३ ॥

Yada pasyah pasyate rukma-varnam kartaram-isam purusam brahma-yonim,
tada vidvan punya-pape vidhuya niranjanah paramam samyam-upaiti ॥ 3 ॥

When the seer realizes the self-effulgent Supreme Being – rule, maker and source of the Creator even – then that wise one, shaking off all deeds of merits and demerits, becomes stainless, and attains the Supreme state of Equipoise. [III – I – 3]

Gita :

सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः॥ १८.६६ ॥

Abandoning all dharmas, (of the body, mind and intellect), take refuge in Me alone ; I will liberate thee, from all sins ; grieve not. [Chapter 18 – Verse 66]

3rd Argument :

- Upasana not central teaching of vedanta.

4th Argument :

- Brahma Upasana not possible.
- Brahman is you and you yourself are Brahman.
- You – Brahman can never be objectified.
- It is svarupa, intrinsic nature of upasaka.
- Kartru karma virodhat.
- Drig eva Na Drishyate

Gita :

श्रीभगवानुवाच

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन।
तान्यहं वेद सर्वाणि न त्वं वेत्थ परन्तप॥ ४.५ ॥

The Blessed Lord said : Many births of Mine have passed as well as yours, O Arjuna; I know them all but you know them not, O Parantapa (Scorcher of foes). [Chapter 4 – Verse 5]

Upanishads : Kena Upanishad

यच्छ्रोत्रेण न शृणोति येन श्रोत्रमिदं श्रुतम्
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ७

*Yacchrotrena na srnoti yena srotram-idam srutam
tadeva Brahma tvam viddhi nedam yadidam-upasate*

What cannot be heard by the ear, but by which the ears are able to hear... know That as Brahman and not this, which people here do worship. [Chapter 1 – Verse 7]

- Atmameditator is Brahman. Meditated Anatma not Brahman.

4th Argument :

- Brahmanaha Avisayatvat, Aprameyatvat, Avijneyatvat, Brahma Upasanam na Sambavati.

Purva Pakshi :

- If Brahman upasana not possible, Brahma Jnanam also not possible.

Kena Upanishad :

यद्वाचानभ्युदितं येन वागभ्युद्यते
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ४

*Yad vaca'nabhyuditam yena vagabhyudyate
Tadeva Brahma tvam viddhi nedam yad-idam-upasate*

What speech cannot reveal, but what reveals speech, know That alone as Brahman and not this, that people worship here. [Chapter 1 – Verse 4]

यस्यामतं तस्य मतं मतं यस्य न वेद सः
अविज्ञातं विजानतां विज्ञातमविजानताम् ३

*Yasyamatam tasya matam matam yasya na veda sah
Avijnatam vijanatam vijnatam - avijanatam*

He understands It who comprehends It not; and he understands It not, who feels he has comprehended It. It is the unknown to the Master of True Knowledge but to the ignorant It is the known. [Chapter 2 – Verse 3]

- Brahman not object of knowledge. Brahma Jnanam not possible.
- Sastra Yonitvat / Sastra is Pramanam will be in trouble.

Shankara :

- Brahman Jnanam not possible and not required.
- Brahman in the form of Consciousness is self evident, ever evident Svayam Siddah, Svayam Jyoti Bavati.

Brihadaranyaka Upanishad :

तस्य वा एतस्य पुरुषस्य द्वे एव स्थाने भवतः—इदं च परलोकस्थानं च ; सन्ध्यं तृतीयं स्वप्नस्थानं ; तस्मिन्सन्ध्ये स्थाने तिष्ठते उभे स्थाने पश्यति—इदं च परलोकस्थानं च । अथ यथाक्रमोऽयं परलोकस्थाने भवति तमाक्रममाक्रम्यो-भयान्पाप्मन आनन्दाश्च पश्यति ; स यत्र प्रस्वपिति, अस्य लोकस्य सर्वावतो मात्रामपादाय स्वयं विहृत्य, स्वयं निर्माय, स्वेन भासा, स्वेन ज्योतिषा प्रस्वपिति ; अत्रायं पुरुषः स्वयं ज्योतिर्भवति ॥ ६ ॥

tasya vā etasya puruṣasya dve eva sthāne bhavataḥ: idaṁ ca para-loka-sthānaṁ ca; sandhyaṁ tṛtīyaṁ svapna-sthānam; tasmin sandhye sthāne tiṣṭhann, ubhe sthāne paśyati, idaṁ ca para-loka-sthānaṁ ca, atha yathākramo'yaṁ para-loka-sthāne bhavati, tam ākramam ākramya, ubhayān pāpmana ānandāśś ca paśyati. sa yatra prasvapiti, asya lokasya sarvāvato mātṛām apādāya, svayaṁ vihatya, svayaṁ nirmāya, svena bhāsā, svena jyotiṣā prasvapiti; atrāyaṁ puruṣaḥ svayaṁ-jyotir bhavati. ॥ 9 ॥

That man has only two abodes, this and the next world. The dream state, which is the third, is at the junction (of the two). Staying at that junction, he surveys the two abodes, this and the next world. Whatever outfit he may have for the next world, providing himself with that he sees both evils (sufferings) and joys. When he dreams, he takes away a little of (the impressions of) this all-embracing world (the waking state), himself puts the body aside and himself creates (a dream body in its place), revealing his own lustre by his own light – and dreams. In this state the man himself becomes the light. [IV – III – 9]

Gita :

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥ १३.१८ ॥

That (Brahman), the Light-of-all lights, is said to be beyond darkness; (it is) knowledge, the Object-of-knowledge, seated in the hearts of all, to be reached by knowledge. [Chapter 13 – Verse 18]

Mundak Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १० ॥

Na tatra suryo bhati na candra-tarakam nema vidyuto bhanti kuto-'yam-agnih ।
tameva bhantam-anubhati sarvaṁ tasya bhasa sarva-midam vibhati ॥ 10 ॥

There the sun does not shine, nor the moon nor the stars ; these lightning's also do not shine – how then (can) this earthly fire? Verily, everything shines after Him reflecting His glory. This whole world is illumined with His light. [II – II – 10]

- Everything revealed by Consciousness. Sastra need not reveal Consciousness.
- Sastra revealed, heard by Consciousness no need to infer – “Consciousness” listening to Brahma Sutra.

Hastamalaka Stotram :

निमित्तं मनश्चक्षुरादिप्रवृत्तौ
निरस्ताखिलोपाधिराकाशकल्पः ।
रविलोकचेष्टानिमित्तं यथा यः
स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ ३ ॥

nimittam manaścakṣurādripravṛttau
nirastākhilodhirākāśakalpaḥ
ravirlokaceṣṭānimittam yathā yaḥ
sa nityopalabdhisvarūpo'hamātmā

Who is the cause for the activities of the mind and eyes, is devoid of all limiting adjuncts, like space, just as the sun is the cause for all worldly activities (but is the witness), I am of the nature of that ever-existing Atman. That, which is the cause for the activities of the mind and eyes.... [Verse 3]

Why go to Guru if self evident?

Mundak Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

Parikṣya lokan karma-citan brahmano nirvedam-ayan-nasty-akṛtaḥ kṛtena,
tad-vijñan-arthaṁ sa guru-mevabhi-gacchet samit-panih srotriyaṁ brahma-niṣṭham ॥ 12 ॥

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Samiṭ) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

Shankara :

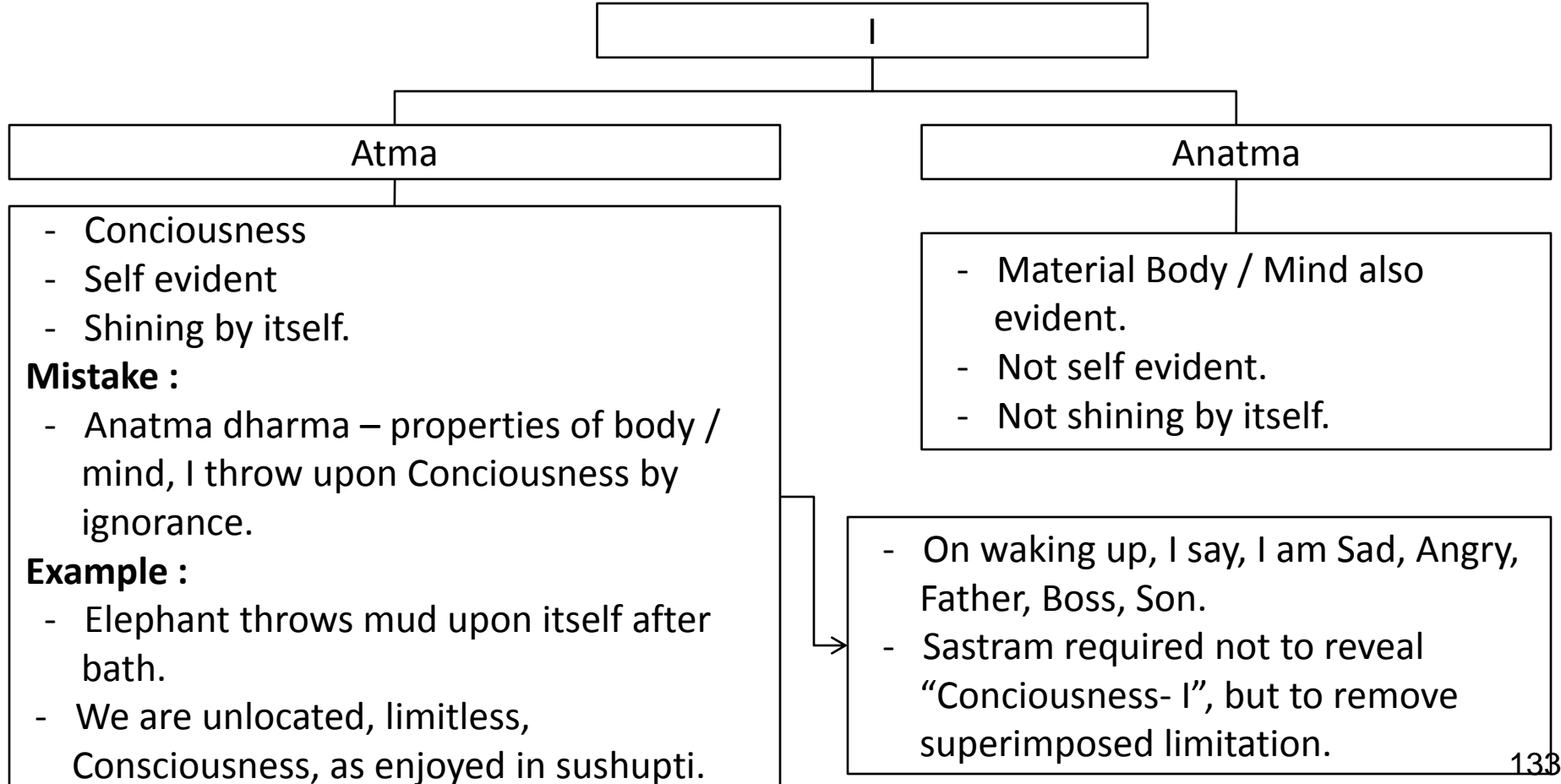
- Problem not of not knowing Brahman but misconception, misunderstanding of Atman. Which alone requires a correction.
- “Self evident I is mistaken and that mistake has to be corrected”.
- Mistaken I should go – body / Mind complex – Rope Snake should go.
- Unmistaken I, Consciousness should remain. Rope should remain.

Upadesa Sahasri :

सिद्धादेवाहमित्यस्माद्युष्मद्धर्मो निषिध्यते ।
रज्ज्वामिवाहिधीर्युक्त्या तत्त्वमित्यादिशासनैः ॥ ४ ॥

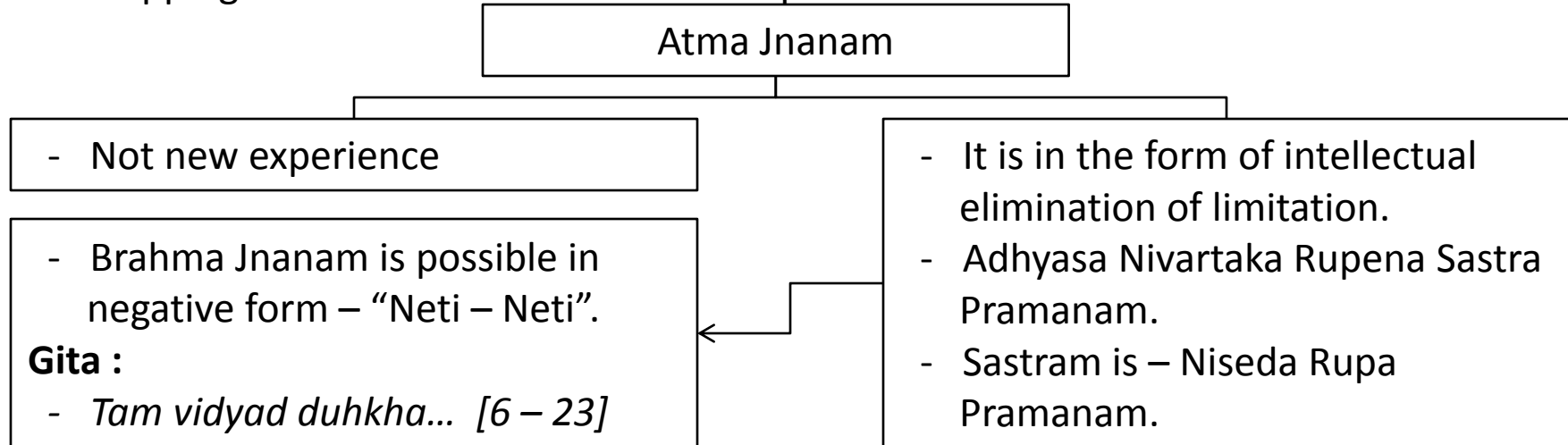
siddhadevahamityasmad yuṣmaddharmo nisidhyate ।
rajjvam ivahidhir yuktya tat tvamityadisasanaih ॥ 4 ॥

Just as the idea of a snake is negated from a rope (in a rope-snake), so, everything of the nature of the non-self is negated from the eternally existing self implied by the word “I”, on the evidence of the Srutis “Thou art That’ etc., in which the implied meanings of the words have been ascertained by reasoning (and the scripture).
[Chapter XVIII – Verse 4]



How do we remove limitation?

- By entertaining a Vritti : “Aham Brahma Asmi”
In the Antahkaranam, thought should take place.
- In the mind, I do not know anything new, but I am free from limitations of body + mind.
- Dropping of limitation is the intellectual process called “Atma Jnanam”.



Gita :

तं विद्याद् दुःखसंयोगवियोगं योगसंज्ञितम्।
स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥ ६.२३ ॥

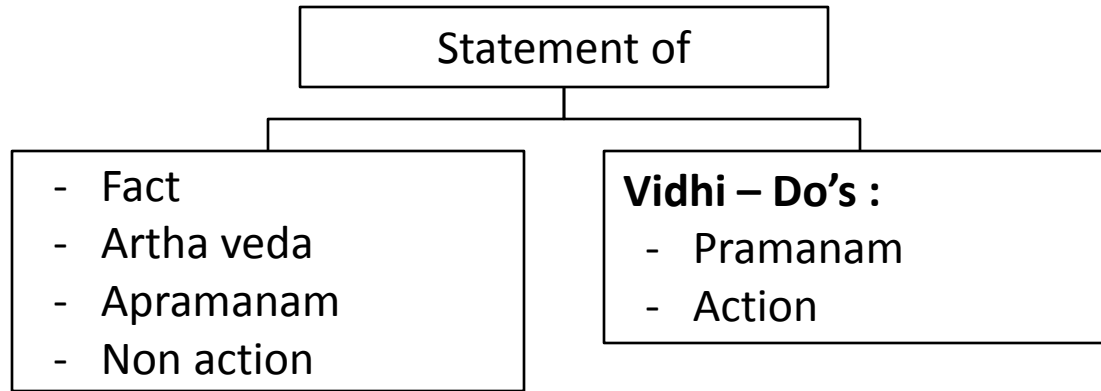
Let it be known; the severance from the union with pain is yoga. This yoga should be practised with determination and with a mind steady and undespairing. [Chapter 6 – Verse 23]

- Dvaita / Vikalpa / Paricheda / Triputi / Adhyasa Nivritti = Atma Jnanam Nisheda Rupa Sastra Pramanam.
- 4th Argument over. Brahma Upasana impossible.
- Brahma Jnanam in Negatable form is aquired.

50. Refutation of Specific arguments of Purva Pakshi now (Vrittikara) 5 Arguments :

Question :

- Brahma Jnanam can't give Moksha because Jnanam – alone can't give any benefit.
- Jnanam should be followed by action. Similar to Bhashta / Prabhakara.



Shankara :

- Do you accept Niseda Vakyams in vedas – Vihitam and Pratishitam (Do-s & Don't-s)
- Himsam na kuryat. Should not harm anyone.
- What action is involved in Niseda vakyam's?
- Not harming – is it action?
Avoidance = Inaction = Absence of action.
- I am doing nothing is not an action – retains actionlessness.
- Niseda Vakyas have no Kriya Sambandham.
- Without action you accept Niseda Vakyams as Pramanams.

6th Argument :

Purva Pakshi : Question

- After Brahma Jnanam, Upasana required to complete Jnanam. After 24 years, of Sravanam, student hesitant to declare I am Mukta.

Shankara :

- Listeners of Vedanta will not be free. Understanding, knower of Vedanta is free.
- One who has understood Vedanta is free.

Imaginary dialogue with student :

Student :

- I am Sthula Suksma Karana Rahita Atma.
- My Nature is Sat Chit Ananda - Nature of Atma in Upanishad.

Gita :

न जायते म्रियते वा कदाचिन् नायं भूत्वा भविता वा न भूयः।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे॥ २.२० ॥

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed.
[Chapter 2 – Verse 20]

- Atma is birthless... no question of 1st birth or next birth, I have nothing to do with Sariram, Ajaha, Nitya.
- As long as I doubt my freedom, my knowledge is doubtful.
- Jnanam + Bandah can't go together.
- I know I am Atma and I am free is a knower not a listener.

Knower	Listener
<ul style="list-style-type: none"> - I am free eternal fact. - Birthless, Ashariri, Ajaha. - Few. - Where there is Jnanam, no samsara. - Mukta Purusa : Sastra is talking about me. - Jnanat Kaivalyam, no upasana required after that. 	<ul style="list-style-type: none"> - “I am free” is information - Upanishads say I am free. - Sharirams many. - Where there is doubt, there is samsara. - Badda Purusa : Sastra is not talking about me but Consciousness Brahman.

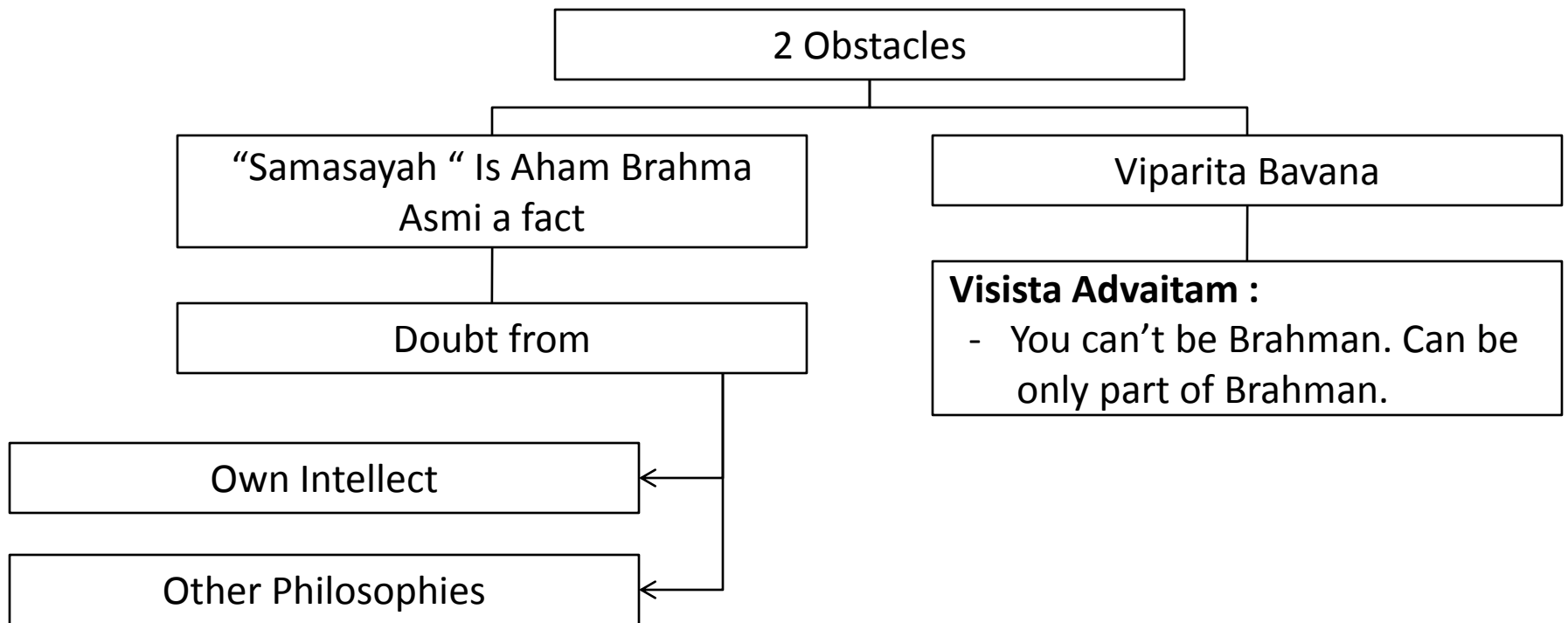
7th Argument :

Purva Pakshi :

- Why Ninidhyasanam after Sravanam? Atma va are Srotavyaha, Mantavyaha?
- Why Upasana required after Sravanam.

Shankara :

- All 3 meant for Jnanam.
- Sravanam is main sadhana which gives Jnanam. Sravanat Aparoksha Jnanam Bavati. Sravanam alone reveals my nature.
- Angi sadhana – Mukhya sadhana - consistent systematic study alone produces Jnanam. Jnanam has capacity.
- Obstacles obstruct Jnanam from giving moksa.



- Part cant be while. Whole can't be part. Can't be both.

51.

4 things determine Doubt free knowledge

What is right – known as Right

What is wrong – known as wrong

Why right is Right

Why wrong is wrong

- Brahma Sutra 2nd Chapter (Sankhya wrong)
- Different in principles but are friends.
- Kapila, Jaimini, Patanjali all friends.
- Respecting – Wise man – Ok
- Can't Accept - Confused man

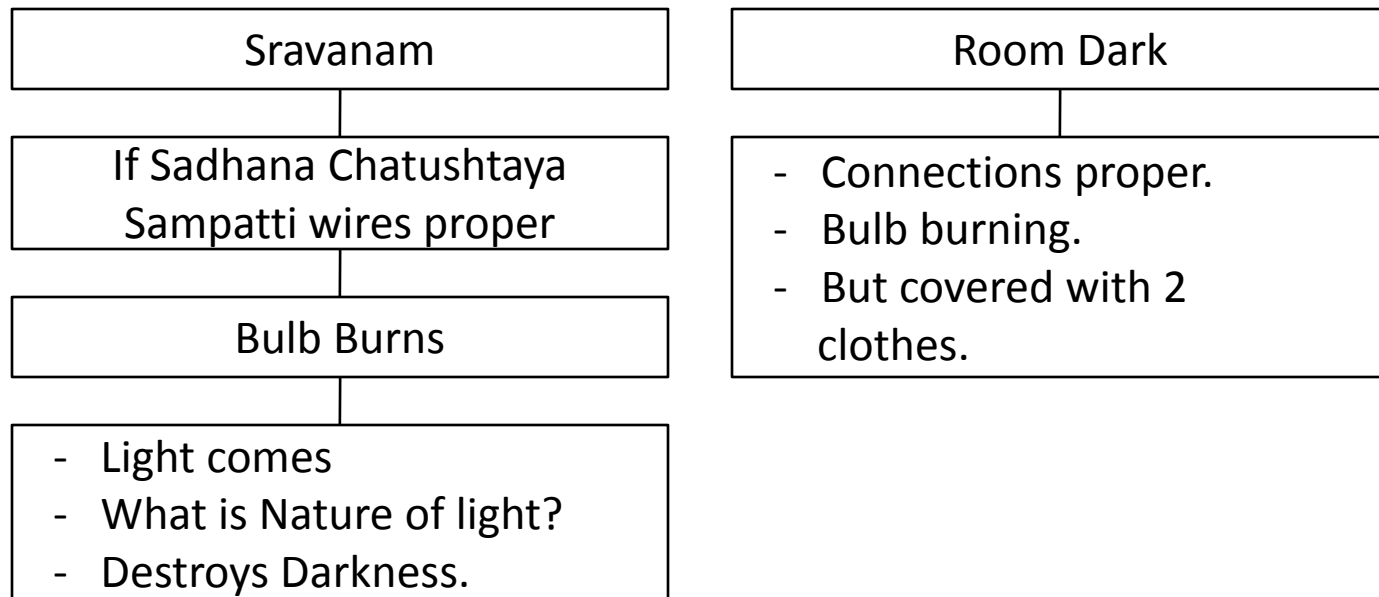
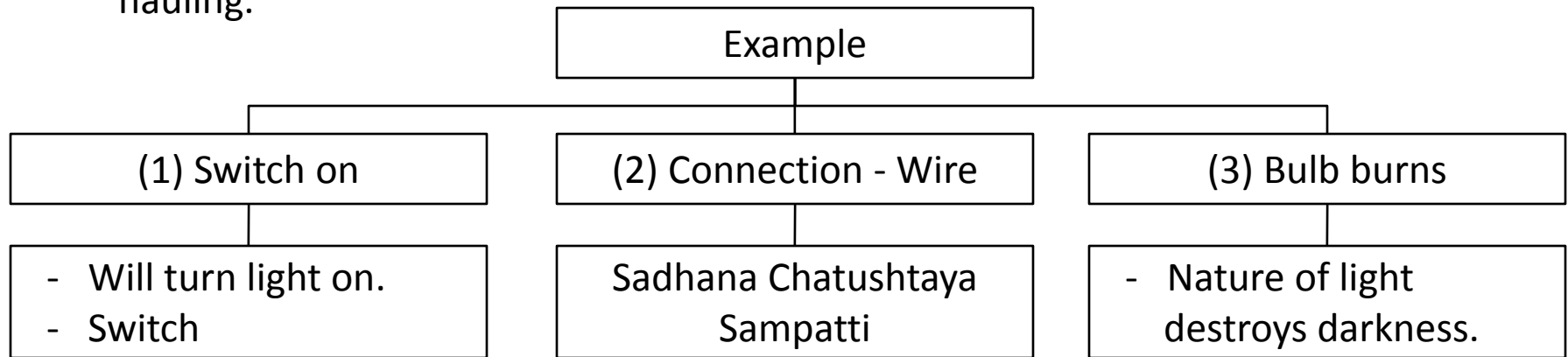
Logic

Logic

Ninidhyasanam :

- To remove 2nd obstacle.
- Looking Atma as 3rd person.
- Ninidhyasanam = Imitating Sthiraprajna.
- Get used to saying – I am free, birthless, get habit.
- Atma should be 1st person.
- I am the Atma, which is liberated, never bound.

- Total reorientation of thinking.
- Mananam + Ninidhyasanam – Convert Sapratibandaka Jnanam into Apratibandaka Jnanam - obstacle free knowledge.
- All 3 – Sravanam / Mananam / Ninidhyasanam – meant for Dridha Jnanam. Total over hauling.



Can light remove darkness?

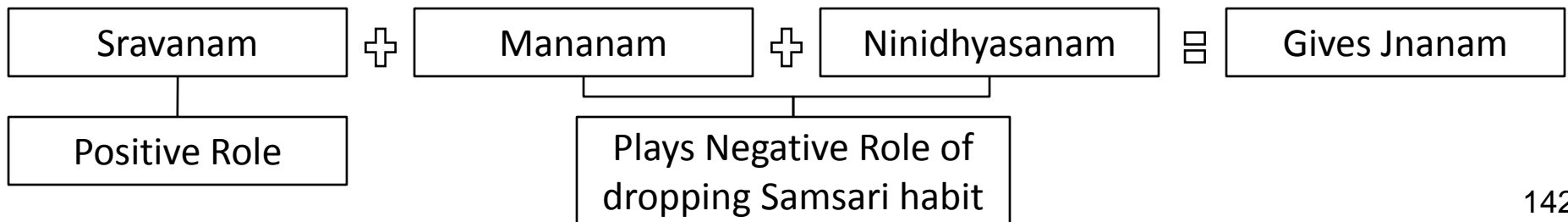
- Not sometimes it will, sometimes not.
- Light's capacity to remove darkness never affected, anytime.
- Remove 2 cloths, light automatically removes darkness.
- Removal of cloth = Removal of obstacle.
- Removal of darkness = By Light alone.
- Jnanam alone removes Samsara.
- Mananam + Ninidhyasanam – Remove 2 Doubts / Cloths – When both removed, Jnanam is unobstructed.
- Jnanam alone gives Moksha.
- Unobstructed knowledge gives Moksha.
- After knowledge, do nothing!

52. Shankara :

a) Differences :

- Ninidhyasanam – Part of Jnanam process.
- It is for Jnanam only.

b)	Vrittikara	Shankara
	- Upasana after Jnanam	- Ninidhyasanam for Jnanam. - A part of process of Jnanam.
c)	Upasana	Vedanta
	- Produces Punyam (Adrishta Phalam). According to Vrittikara.	- Ninidhyasanam removes habitual Dehatma Buddhi. - Drishta phalam, instantaneous, here & now.
d)	Vrittikara	Vedanta
	- Through Upasana get Moksa in future.	- Knocks off expectation of Moksa. - Sravanam + Mananam + Ninidhyasanam Put together gives Jnanam.



- Hence no karma involved in vedanta (Kayikam or Manasam).
- Karmana na moksha. Jnanena eva moksha.

e) Vrittikara :

- Is Jnanam also type of Karma only?
- Mental activity like upasana? How can vritti give Jnanam?

Shankara : Technical Answer

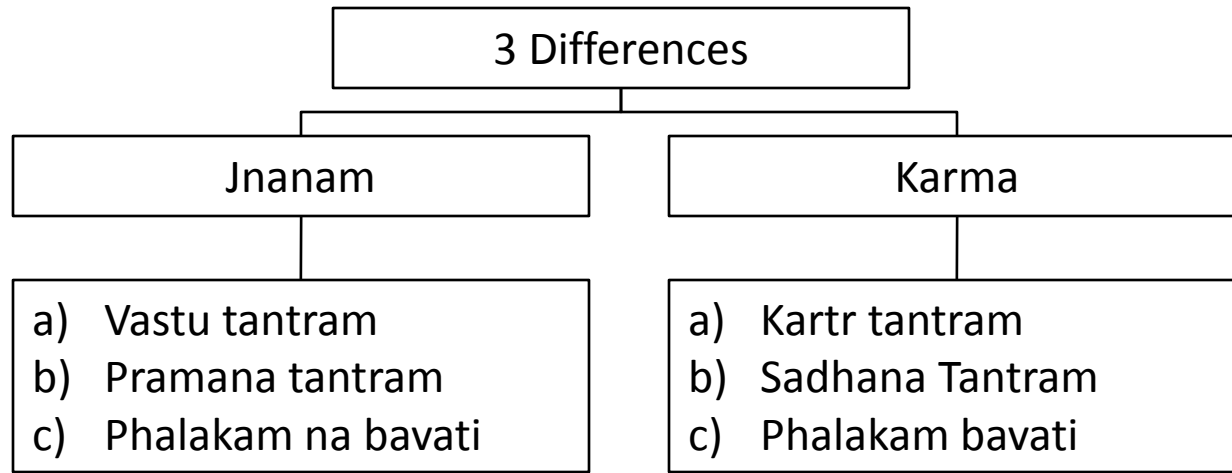
- Jnanam does not come under karma.

“Ninidhyasanam” – Jnanam	Upasana – Vritti Karma
<p>a) Vastu Tantram</p> <ul style="list-style-type: none"> - Depends on object of knowledge. <p>Example : In class Use</p> <ul style="list-style-type: none"> - Jnanaindriyam - Hear through ears 	<p>a) “Kartru Tantram”</p> <ul style="list-style-type: none"> - Depends on Subject. <p>Example : In class Use</p> <ul style="list-style-type: none"> - Karma indriyams - Write notes.
<p>b) Moment you are hearer :</p> <ul style="list-style-type: none"> - What you hear not in your hands, subject (Tamil / English / Russian) - What you hear does not depend on the subject – hearer, but upon the object of hearing, Vastu Tantram. - Vritti depends on what guru says. 	<p>b) Depends on me – Subject (Karta)</p> <ul style="list-style-type: none"> - What I write. - I may not write at all.

“Ninidhyasanam” – Jnanam		Upasana – Vritti Karma
Depends on Vastu Tantram :		Pramatru Tantram :
Use Indriyam	World - Prapancha – I Experience	<ul style="list-style-type: none"> - Karma – Ritual depends on Sastra Vidhi. - Sadana Tantram. - Shastra vidhi decides karma. - Seeing man as fire – is Sadhana Tantram.
<ul style="list-style-type: none"> - Srotriyam - Chaksur 	<ul style="list-style-type: none"> - Shabda - Rupa 	Chandogyo Upanishad :
<ul style="list-style-type: none"> - Knowledge I get depends on Pramanam I use. - Ears open – Ready to hear any noise. - Pramanam determines knowledge. - Seeing stone as stone is Jnanam - We have no choice, it’s a fact. 		<ul style="list-style-type: none"> - <i>Chapter 5 – Section 7 & 8.</i> - Panchagni Vidya. - Seeing stone as Vishnu. - Upasanam. - We have a choice to see Siva Linga as Lord Siva.
c) Jnanam reveals a thing as it is – no will involved <ul style="list-style-type: none"> - Knowing Himalayas do not reach – Himalayas - Knowing how mango grows – can’t produce mangoes. - Knowledge reveals pure as pure and impure dusty room as dusty. - Never converts impure thing into pure thing. - Atma Nitya Suddah. - Jnanam doesn’t modify my fatness into thinness. 		c) Karma produces 4 Results : <ul style="list-style-type: none"> - Aptih – Reaching - Utpattih – Producing - Vikara – Modifying - Samskara – Purifying - Karma purifies mind, not produce knowledge. - Chitta Shuddhi by Karma.

- Jnanam and Karma not identical.

53.



- Hence Atma Jnanam not karma – Mule Kutaram Nyaya – fundamental negated.
- Hence does Jnanam produce Moksha?

Jnanam reveals :

- I was, am, ever will be Mukta Purusha.
- Reveals Brahman as myself, a fact. Doesn't produce, reach, modify, purify.
- Jnanam not Karma – After Jnanam no Karma required.
- Karma Khanda + Upasana Khanda – useful before Jnanam not for Jnanam.

Technical format of Sutra No : 4

a) Visayah :

- **Purva Pakshi** : Vedanta – Karma param.

b) Siddhanta :

- If Chitta Ekagrata not there, do upasana.
- Brahma Param.
- Vedanta matter of recognition, clear understanding, not doing action.
- With purification + concentration, Jnanam is instantaneous.
- By rope knowledge – fear of snake gone.
- By vedanta knowledge – Samsara goes.
- Only teaching + recognition involved.
- No do's / dont's – like Jyotishtoma / Agnihotra.

c) Sangatih :

- Connection – between 3rd + 4th Sutra.
- 4th answer to 3rd : Sastra yonitvat.
- **Purva Pakshi** : Karma subject matter of Vedanta.
- Catuhsutri – 4 sutras over.

Vedantin :

- Sastra deals only with Brahman.
- Brahman is subject matter of vedanta.

54. Chatusutri – 4 topics :

1st Sutra :

- Jingyasa Adhikaranam.
- For Moksha gain Brahma Jnanam through Vedanta enquiry.

2nd Sutra :

- Janma Adhi Adikaranam.
- Brahman is Abinna nimitta upadana karanam of Universe.
- Intelligent Cause + Material Cause of universe = Brahman.
- This Jagat Karanam Brahman we have to know through Vedantic study.

3rd Sutra :

- Brahman shastra yoni Adhikaranam....
- Jagat Karanam Brahman is central theme of Vedanta. All other topics converge on this topic, subservient to this topic.

4th Sutra :

- Samanvaya Adhikaranam.
- Brahman consistently, focused by Shastram.
- Samanvaya = Consistency.
- 4 Sutras = Complete, comprehensive essence of Vedanta for entire study of Brahman Sutra.
- Rest – Magnification of Chatus sutri.
- Further study of other sutras required for clarity and conviction, and to negate other philosophers.
- Get thoroughness and answer all questions in Vedanta, from any angle.

55. 5th Adikaranam : Ikshati Adhikaranam – Sutras 5 to 11 (7 Sutras)

Sutra 5 : [Topic 5 – Sutra 5]

ईक्षतेर्नाशब्दम् ।

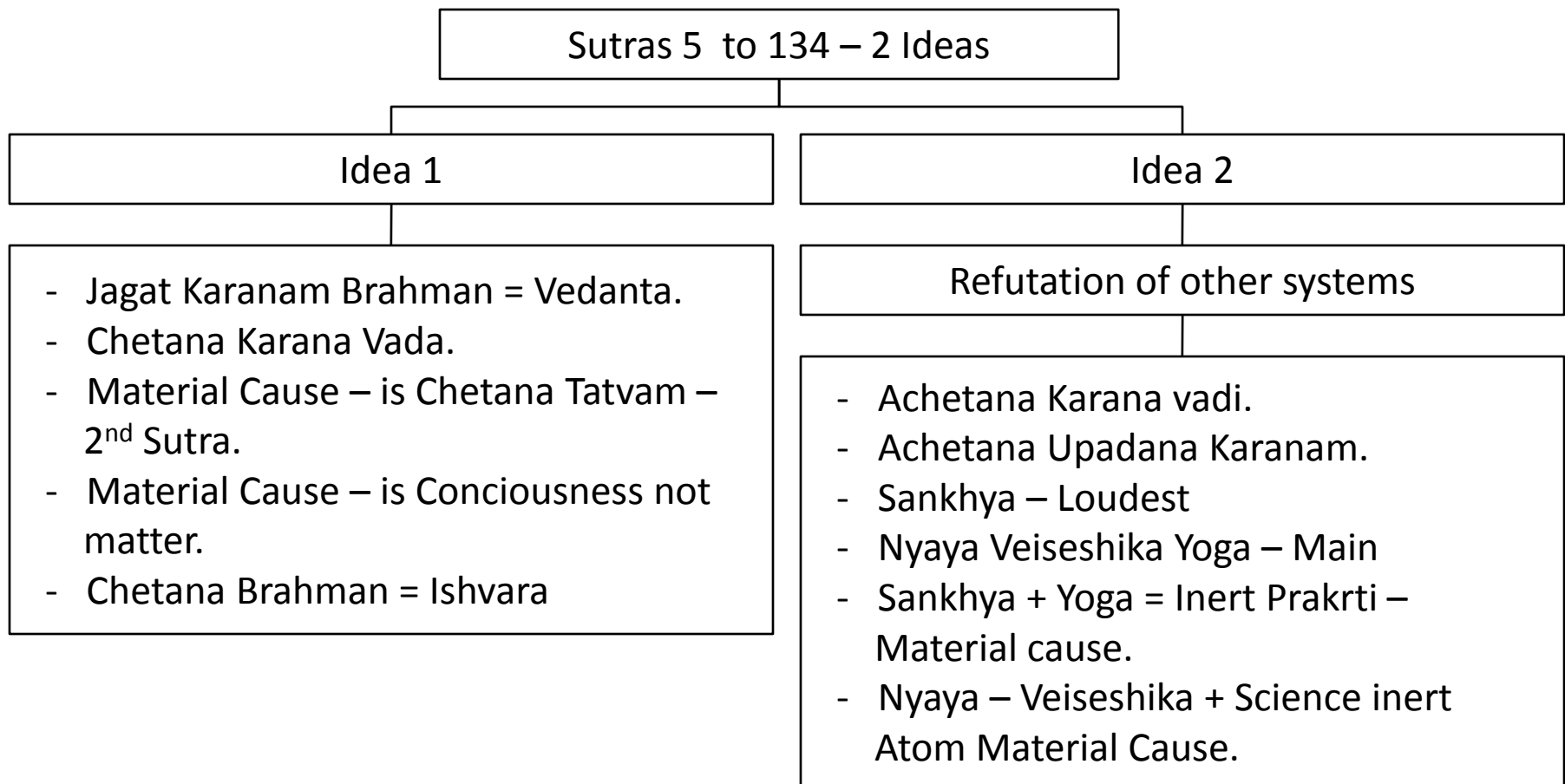
Ikshaternasabdam ।

The Pradhana of the Samkhyas is not the cause of the universe, because it is not mentioned in the Upanisads, which fact is clear from the fact of seeing (or thinking).

[I – I – 5]

1) General Analysis :

- Verse 4 – Tattu Samanvayat.
- Brahman consistent topic of vedanta.
- Key sutra of Chapter 1 – hence chapter itself called Samanvaya Adhyasa.
- 5th – 134th sutras – 35 Adhikaranams – 130 sutras are elaborate commentary on Sutra 4.



Purva Mimamsa :

- World is generally there in this form. No creation. Na Kadachit Adrishya Jagat – No Srishti, beginningless Adrishya, endless, always like this. No Karanam.

Uniqueness of Vedanta :

- Chetana Brahman Karana Vada = Upadana Karanam.
- w.r.t. Vyavaharika Standpoint.

Vivekchoodamani :

एकमेव सदनेककारणं कारणान्तरनिरास्यकारणम् ।

कार्यकारणविलक्षणं स्वयं ब्रह्म तत्त्वमसि भावयात्मनि ॥ 260 ॥

ekameva sadanekakāraṇaṁ kāraṇāntaranirāśyākāraṇam |

kāryakāraṇavilakṣaṇaṁ svayaṁ brahma tattvamasi bhāvayātmani || 260||

That which, even though one Reality, is the cause for the many, the cause that refutes all other causes, which is distinct from causes and effects and self-existent —That Brahman Thou Art.. Meditate on this in your mind. [Verse 260]

- From Paramartika Drishti – Brahman – Neither Karanam or Karyam.. Karya Karana Vilakshana – Ekam eva... Brahman Tattvam... Bavayatmani.. Not discussed here.
- From Vyavaharika Dirshiti Brahman is Chetana Jagat Karanam.

Sankhya :

- Main Purva Pakshi – inert material is Material Cause of world.

2nd Idea :

- Achetana Prakrti Karanavada Niraasa.
- Refutation of Sankhya that inert prakrti is Material Cause of World.

Vedanta :

- Chetana Brahman Sthapanam..

Central Theme of 1st Chapter :

- Achetana Prakrti Karana Nirasa Purvakam, Chetana Brahma Karana Sthapanam is Samanvaya Adhyaya.

Nirasa in 4th Chapter :

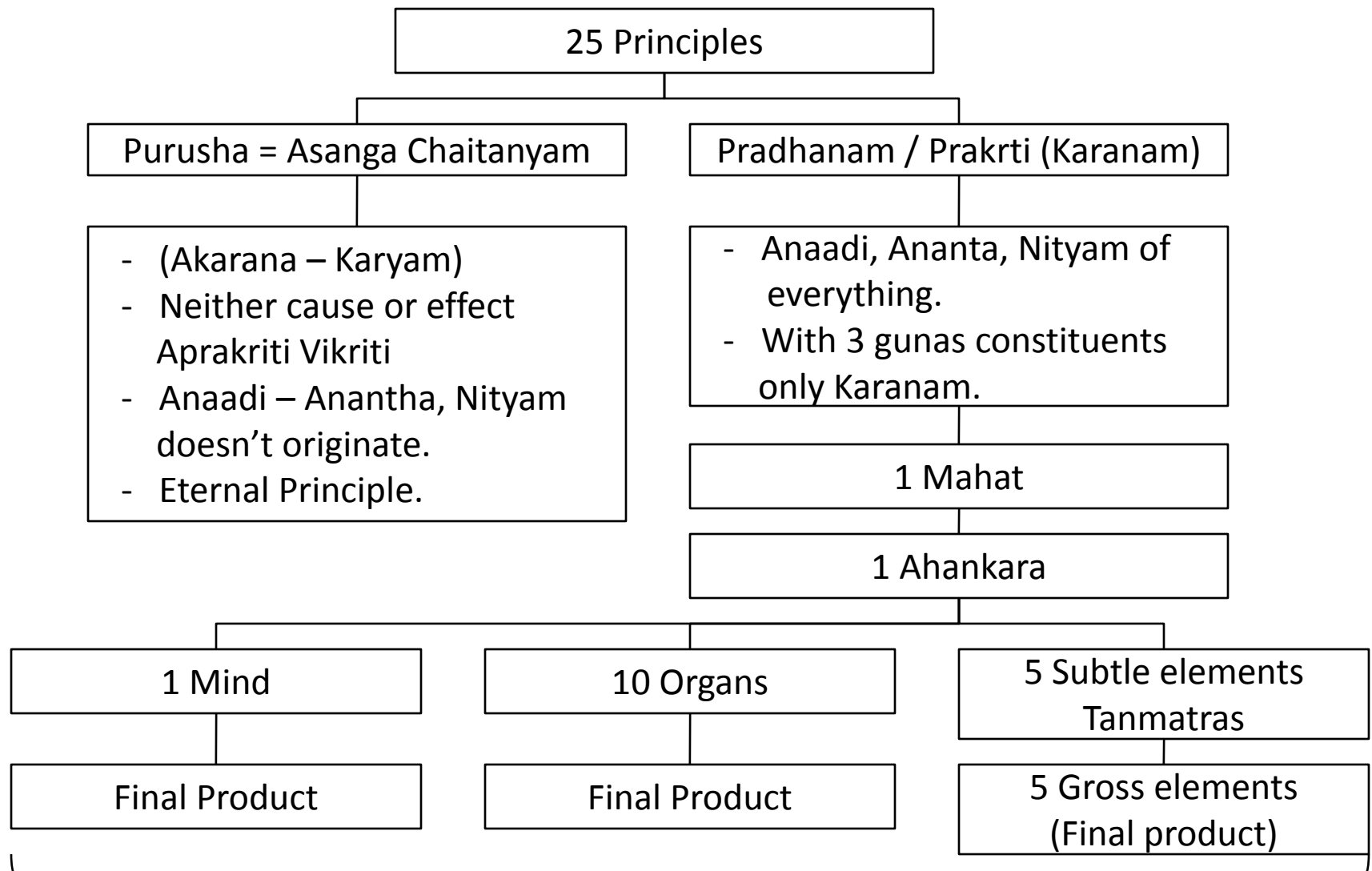
- Ta tu samanvaya. Shankara negated Mimamsa Purva Pakshi.
- Vyasa negated Sankhya and others and science.

56. Sankhya Sutra – Main features :

a) 25 principles – Pancha Vimohati Tatvam.

- In the beginning 2 principles.

Purusha	Moola Prakrti
<ul style="list-style-type: none">- Beginningless (Anaadi)- Anantham (Endless)- Asanga chaitanyam.	<ul style="list-style-type: none">- Beginningless, endless, Pradhanam, Mukhyam.- Trigunatmika- 3 Gunas not attribute, quality, property but substance.- 3 strands of rope intertwined.- Nyaya : 3 properties – qualities.



- 1 + 10 + 5 = 16 = Only Vikriti – No new products created.
- 1 – Only Aprakrti Vikriti
- 1 + 1 + 5 = 7 – Prakrti – Vikriti
- 1 – Only Prakrti
- 25

- All evolution takes place because of disturbance in 3 gunas. Inequilibrium in Prakrti because of disturbance, creates Karya prapancha srishti.

Prakrti	Vikrti / Karyam
Only cause	Only effect / product

Karana Karyam	Prakriti – Vikriti
Both cause and effect (different angles)	

Akarana Karyam	Karana Karya Vilakshana
Neither cause or effect	

57. Main Difference :

Sankhya	Vedanta
<ul style="list-style-type: none"> - Purusha Bokta - Karta – Bokta different in Sankhya - Purusha – Bokta - Many Purusha, all real. - Dvaita philosophy - Every Purusha – Samsari jiva. - Purusha – Jnanata – knower Pramata - Purusha suffering Samsara, Due to ignorance. Prakrti will withdraw from Purusha. - Purusha Avivekata – Samsari - Purusha Vivekata – Moksha 	<ul style="list-style-type: none"> - Purusha – Akarta / Abokta. - Karta alone becomes Bokta. - Hungry man – eats. Du puja – Get Punyam. - Ekam Purusha - Plurality – unreal / mistake - Advaita philosophy - Seeming Samsari. Not really. - Purusha – not Pramata. - Pramatrutvam = Adhyastam - Prakrti eternal. Where can it go?

No differences at Prakrti level :

Pradhanam – Sankhya	Prakrti – Vedanta
<ul style="list-style-type: none"> - Jadam, trigunatmikam evolves into universe. 	<ul style="list-style-type: none"> - Jadam, Trigunatmikam evolves into universe. <p>Svetasvatara Upanishad :</p> <ul style="list-style-type: none"> - Mayam tu prakritim..... [4 – 10] <p>Gita :</p> <ul style="list-style-type: none"> - Prakritim purusha cheiva... [13 – 20] - Prakrti evolves into universe.

Svetasvatara Upanishad :

मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् ।
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥ १० ॥

mayam tu prakrtim vidyan mayinam tu mahesvaram ।
tasyavayavabhutais tu vyaptam sarvam idam jagat ॥ 10 ॥

Know then that Nature is Maya, and that the great God is the Lord of Maya. The whole world is filled with beings who form His parts. [Chapter 4 – Verse 10]

Gita :

प्रकृतिं पुरुषं चैव विद्यानादि उभावपि ।
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥ १३.२० ॥

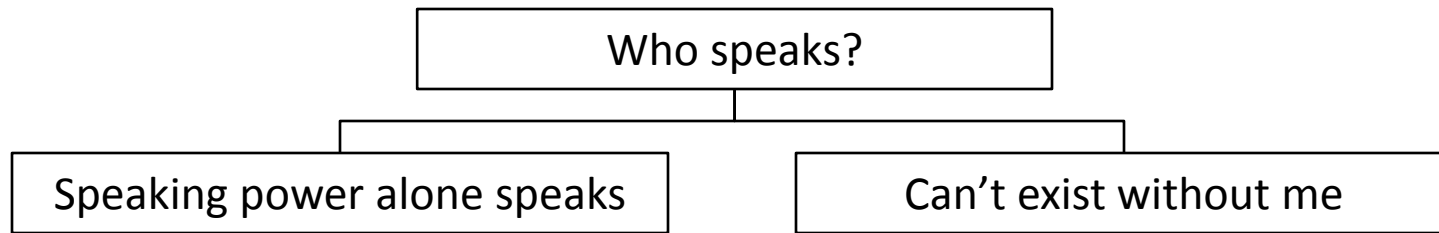
Know you that Matter (Prakrti) and Spirit (Purusa) are both beginningless; and know you also that all modifications and qualities are born of Prakrti. [Chapter 13 – Verse 20]

Important difference :

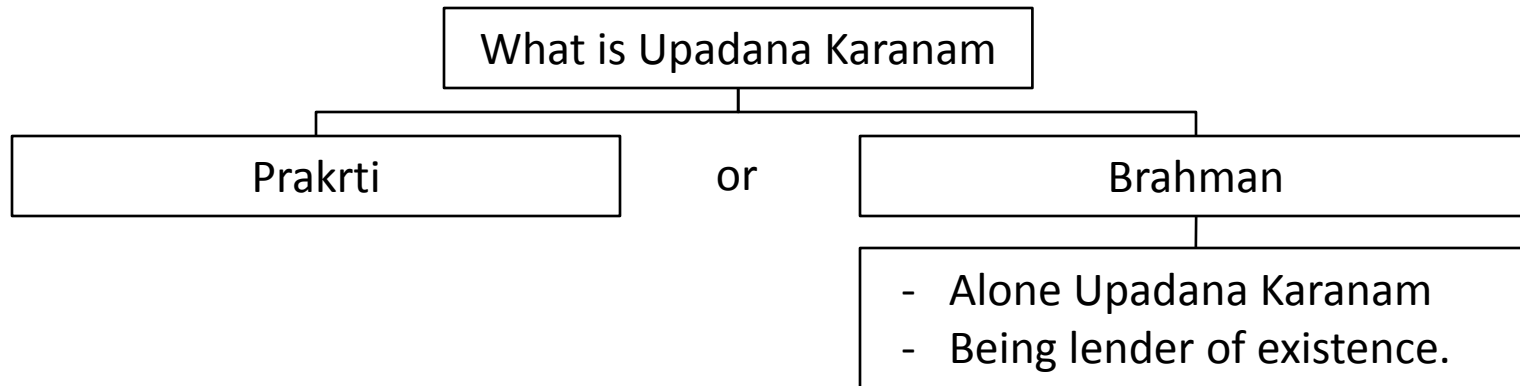
Pradhanam – Sankhya	Prakrti – Vedanta
<ul style="list-style-type: none">- Prakrti is independent – Real existence separate from purusha. <p>Purusha :</p> <ul style="list-style-type: none">- Svatantram.- Dvaita philosophy both real, exist separately.	<ul style="list-style-type: none">- Prakrti is dependent, unreal entity.- Prakrti not separate substance. Has no satta of its own. <p>Purusha :</p> <ul style="list-style-type: none">- Clay <p>Prakrti :</p> <ul style="list-style-type: none">- Pot- Nonexistence of its own.- Pot is – Belongs to clay only.- substantiality belongs to Purusha.

Vedanta : Prakrti

- Shakti of Purusha.
- Doesn't exist separately from Shakta Purusha.
- Speaking power / hearing power / can't exist separate from me.



- I can say – I am speaking.
- Speaking power dependent on me.
- Writing power, hearing power dependent on me.
- Prakrti – creative power of Purusha.
- Purusha alone creates into the world – thru creative power called PRAKRTI.
- Prakrti – Upadana Karanam . Upadana Karanam alone lends existence to Karyam.
- Prakriti can't lend existence because Prakrti has borrowed existence from Brahman.
- Brahman lends existence to Prakrti.
Prakrti lends existence to world.
- Brahman thru Prakrti lends existence to world.



Sankhya	Vedanta
<ul style="list-style-type: none"> - Prakrti, Jadam, Material Cause of universe. - Clay – Material cause of Pot. - No Nimitta Karanam. - Don't accept Ishvara. - Nir-ishvara vadi. - Purusha = Jiva – Bokta Samsari. - Jiva – can't have omniscience to be Nimitta Karanam of world. - Struggling Samsari – Bokta. - Prakrti becomes universe naturally. - Gold becomes Mala naturally. 1st Pradhanam exists independently. 2nd Pradhanam becomes world – independent of creator. - Pradhana Svatantram. 	<ul style="list-style-type: none"> - Material cause alone not sufficient - Need Intelligent cause – Ishvara / carpenter / pot maker. - What is Nimitta Karanam? - Nimitta Karanam = Chetana vastu to convert Prakrti into world. - Ishvara = Nimitta Karanam. - Vyavaharika Satyam different from Nirguna Brahman. - Prakrta as Real as Jiva + world. - Pradhana depends on Saguna omniscient, omnipotent Ishvara to become creation.

Difference in order of Srishti :

Sankhya	Vedanta
<ul style="list-style-type: none">- From Ahamkara, sense organs + mind created.- Bagawatam, full of sankhya srishti.- Avidikam, teaching against veda.- Not Nastika – accepts Veda but teaching against Veda – contradictory.	<ul style="list-style-type: none">- Mind + sense organs from subtle elements (Satvic Amsha of Prakrti).

58. General Analysis : 5th Adhikaranam

- Vishaya Vakyam = Sruti statement for full Adhikaranam.
- Chandogya Upanishad = Tat Tvam Asi Prakaranam.

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्वैक आहुरसदे- वेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra asidekamevadvitiyam;
Taddhaika ahurasadevedamagra asidekamevadvitiyam
tasmadasatah sajjayata [1]*

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज
ऐक्षत बहु स्यां प्रजायेयेति तदपोऽसृजत
तस्माद्यत्र क्व च शोचति स्वेदते वा
पुरुषस्तेजस एव तदध्यापो जायन्ते ३

**Tadaiksata bahu syam prajayeyeti tattejo'srjata
aiksata bahu syam prajayeyeti tadapo'srjara
tasmadyatra kvaca socati svedate va
purusastejasa eva tadadhyapo jayante ॥ 3 ॥**

That existence decided : 'I shall be many. I shall be born.' He then created fire. That fire also decided. 'I shall be many. I shall be born.' Then fire produced water. That is why whenever or wherever a person mourns or perspires, he produces water. [6 – 2 – 3]

- Before creation, there was sat alone existent.

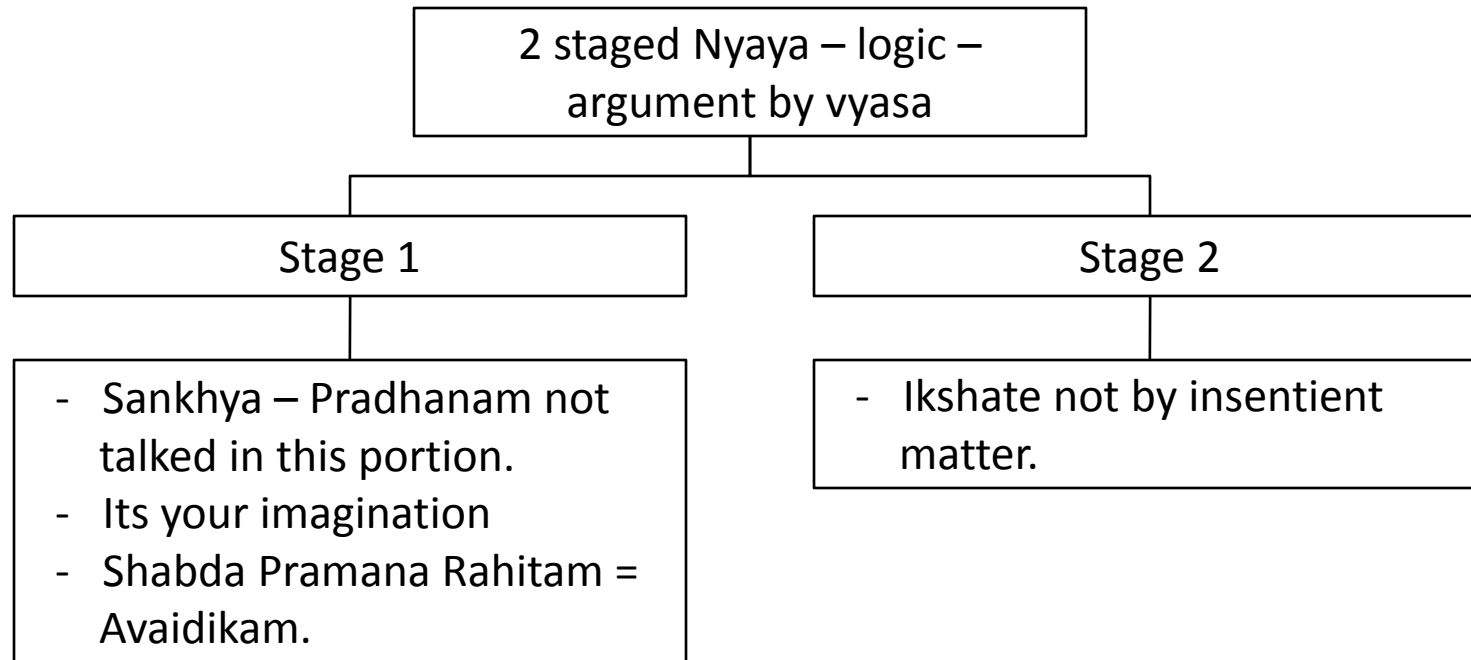
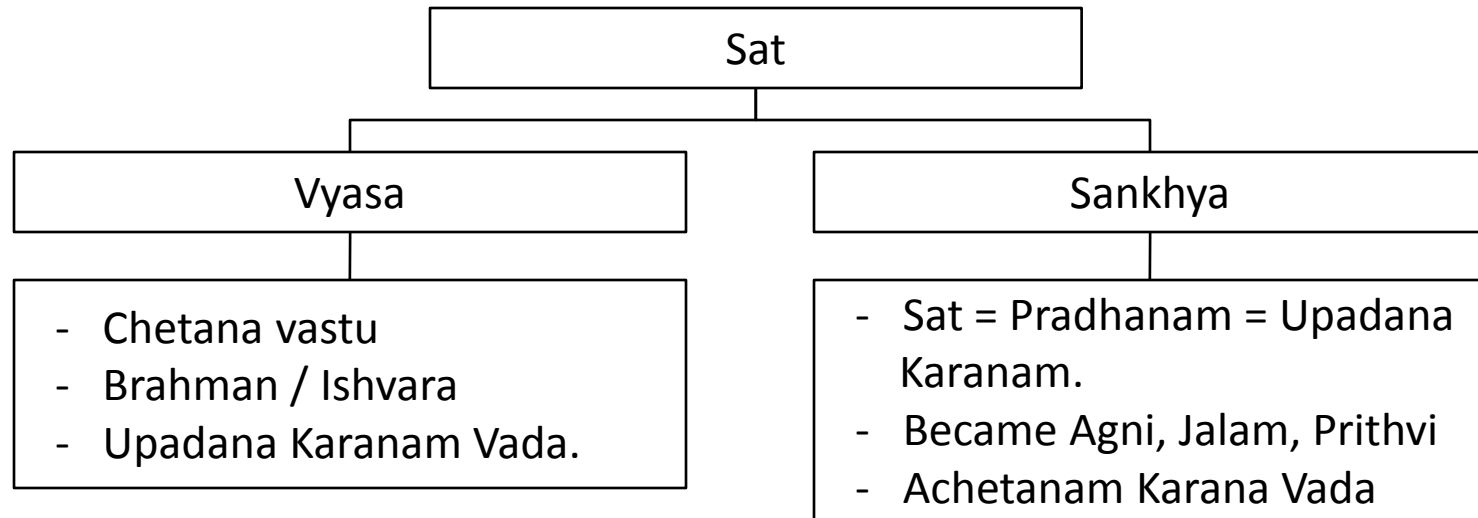
Confusion :

- **Upanishad Says :**

Sat was existent...

- Is Sat matter or Brahman – Consciousness?
- Sat – Thought, visualised, perceived, saw, Aikshata, let me become many (Sentient being – conscious being) became Agni, Jalam, Prithvi... (No Akasha / Vayu).
- Sat – Brahman – is Karanam – Chetana.
- Is it Nimittam or Upadanam?
- Normally Nimitta Karanam – Intelligent Cause – never becomes product. Carpenter doesn't become Upadana Karanam.
- Upadana Karanam (Material Cause) becomes product.
Gold – becomes Ornament.
Wood – becomes Furniture.
- Becomes is a verb, normally only for Material Cause.
- Chandogya Upanishad – Chapter 6 – Section 2 – Verse 1 & 3 – Sat is Upadana Karanam.

Controversy :



59. 2 Types of Jnanam :

Vishaya Jnanam	Svarupa Jnanam
<ul style="list-style-type: none"> - Vritti Janyam - Kriya Activity - Mind involved, knowledge is action. 	<ul style="list-style-type: none"> - No Vritti involved - Knowledge is Nature. - Rig Veda – Aitareya Pragyanam. Brihadaranyaka Upanishad – Chaitanyam Brahman.
a) Process Required	a) No Process Required. - Hence Nirvikaratvat Jnanam.
b) Karana Bavat : <ul style="list-style-type: none"> - Jnanam Kriya, Process required 	b) Karana Abavat : <ul style="list-style-type: none"> - When Jnana is nature no process required. Kaivalya Upanishad : <ul style="list-style-type: none"> - <i>Apanipado.... [Verse 21]</i> - Atma Sees without eyes / Hears without ears / Knows without Mind. - Atma doesn't require instrument for Jnanam, because Jnanam is Svarupam.

Kaivalya Upanishad :

अपाणिपादोऽहमचिन्त्यशक्तिः पश्याम्यचक्षुः स शृणोम्यकर्णः ।

अहं विजानामि विविक्तरूपो न चास्ति वेत्ता मम चित्सदाऽहम् ॥ २१ ॥

apāṇipādo'hamacintyaśaktiḥ paśyāmyacakṣuḥ sa śṛṇomyakārṇaḥ ।

aham vijānāmi viviktarūpo na cāsti vettā mama citsadā'ham ॥ 21 ॥

I am without hands and legs, of incomprehensible power. I see without eyes, hear without ears. Devoid of all forms, I am knowing (everything) and there is none that knows me. I am ever Pure-Knowledge. [Verse 21]

Vishaya Jnanam	Svarupa Jnanam
<p>c) Vishaya Abavat :</p> <ul style="list-style-type: none"> - Before Srishti – Brahman not all knowing – no all to know. 	<p>c) Vishaya Abavat :</p> <p>Shankara :</p> <ul style="list-style-type: none"> - Can't say objects absent before creation, if totally absent, then creation can't come from nonexistence. - From Abava – No creation. - Before Srishti, objects were there in Avyakta rupam. - Avyakrita Rupena Asit. - Avyakta Jagat is object of knowledge as in sleep. - Brahman – Sarvasya Avyakta Rupam Jnantam. - Brahman Sarvajnatum Iti Marhati. - Knower of everything in potential form.

Vishaya Jnanam	Svarupa Jnanam
<p>Sankhya : Question :</p> <ul style="list-style-type: none"> - Brahma Svarupam, no change required, no instrument required, object is there Omniscient, Jnanam not process – Svarupa Jnanam. - If Jnanam no process, you should not use verb, w.r.t. Brahman. - To use verb – indicates action + process. - Tad Aikshata Saha Akamayaha Janati iti “Jnaya – Sarvagsnya”. 	<p>Shankara :</p> <ul style="list-style-type: none"> - When no process involved, using verb in figurative sense. - Suryaha Prakashate / Prakashati. - Agni Dahati. - No action involved. - Fire is burning. - Sun lighting up, lighting up nature of sun. - Anything in front gets lighted up. - Anything in front of fire burns. - Nature of fire – not action. - If action, it will be temporary. - All actions anityam. - Speaking, walking, talking, running, lifting, not eternal.
<ul style="list-style-type: none"> - Yatu Kriya Rupam, Tatu Anityam - What is Action = Anityam 	<ul style="list-style-type: none"> - Yatu Svarupa Rupam Tatu Nityam. - What is Nature = Nityam - Light = Nature of Sun. Not job of Sun. - Sun is light not lighting. Surya Prakashate. - Agni is heat itself. Does not do burning action. - Agni Dahati, Figurative expressions not process.

60. Sutra – 6 : [Topic 5 – Sutra 6]

गौणश्चेन्नात्मशब्दात् ।

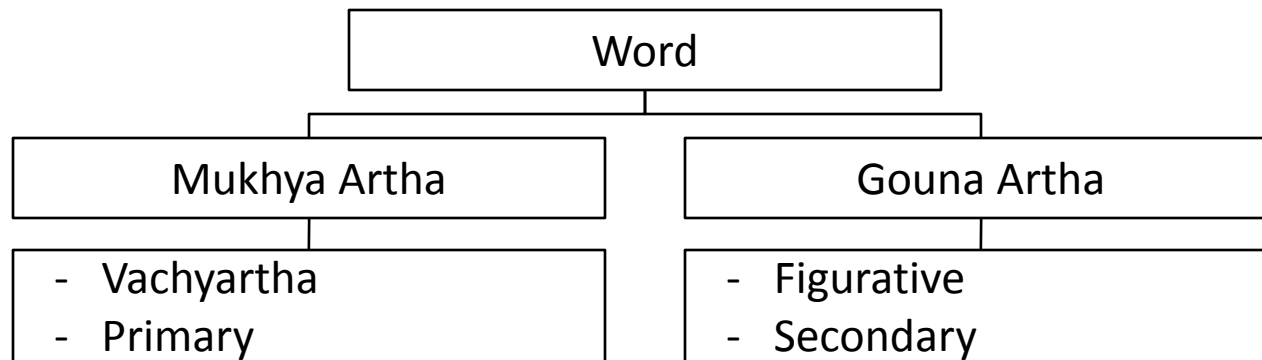
Gaunaschet na Atmasabdat ।

If it be argued that the seeing is in a secondary sense, we say, not so, owing to the use of the word Self. [I – I – 6]

- Brahman – Jagat Karanam because of Visualisation.
- **Clue** : Jagat Karanam is Chetana Vastu.

Sankhyas objection :

- Visualisation can be connected to Achetana Pradhanam also.
- I say Pradhanam Aikshyata.



Example :

- He is a Lion / Pillar.
- Simhaha Manavataha.

Secondary Meaning	Primary Meaning
<ul style="list-style-type: none">- Majesty, Strength, Leadership.- Support	<ul style="list-style-type: none">- Man doesn't walk on 4 legs.- Not round made of Bricks.

Why Teacher came to class with cooling glass?

- All children were Bright.



Not like Sun Glaring but Brilliant in Intellect.

- Ikshanam – Figurative.

Sankhya :

- Any Chetana vastu uses visualisation before systematic planned action.
- Without Visualisation, action not systematic... welcome rehearsal done is visualisation.
- 23 items in Pradhanam come in systematic manner.
- Sat – as though visualised creation before. Gauna Ikshanam Symbolic – figurative.
- 1st element created is Tejaha.
- Sat Visualised and created Tejaha – Fire.
- Fire Visualised and created Jalam – Water.
- Water Visualised and created Earth.
- As though visualised, Gauna Ikshanam.
- 6th Chapter – Sat Vidya Prakaranam.
- Sat also matter – Achetanam.

Taittiriya Upanishad : Anupravesha Sruti

सोऽकामयत् । बहु स्यां प्रजायेयेति । स तपोऽतप्यत् ।
स तपस्तप्त्वा । इदं सर्वमसृजत् । यदिदं किञ्च ।
तत्सृष्ट्वा । तदेवानुप्राविशत् ।
तदनु प्रविश्य । सच्च त्यच्चाभवत् ।
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।
विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।
यदिदं किञ्च । तत्सत्यमित्याचक्षते ।
तदप्येष श्लोको भवति ॥ १ ॥

So'kamayata, bahu syam prajayeyeti, sa tapo'tapyata,
sa tapastaptva idam sarvamasrjata yadidam kinca,
tatsrstva tadevanupravisat,
tadanupravisya sacca tyaccabhavat,
niruktam caniruktam ca, nilayanam canilayanam ca,
vijnanam cavijnanam ca, satyam canrtam ca satyamabhavat,
yadidam kinca, tatsatyamityacaksate,
tadapyesa sloko bhavati ॥ 3 ॥

He desired, 'I shall become many and be born. He performed tapas ; having performed tapas, He created all this whatsoever (we perceive). Having created it, He entered into it. Having entered it. He became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called existence. In this sense, there is the following Vaidika verse.' [2 – 6 – 3]

- Jagat karanam 'Sat' after creating world says :
I – Jagat Karanam will enter into the world as Jivatma.
- Monologue – says to itself.

Chandogya Upanishad : Section 8 to 12

स य एषोऽणिमैतदात्म्यमिदं सर्वं
तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो इति
भूय एव मा भगवान् विज्ञापयत्विति
तथा सोम्येति होवाच ७

Sa ya esho 'nima aitadatmyam idam sarvam,
tat satyam, sa atma, tat-tvam-asi, svetaketo, iti;
bhuya eva ma bhagavan, vijnapayatv-iti;
tatha saumya, iti hovacha ॥ 7 ॥

That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu. [Svetaketu then said], 'Sir, please explain this to me again.' 'Yes, Somya, I will explain again,' replied his father. [6 – 8 – 7]

- That Jagat Karanam sat alone is Atma, that you are.

Vyasa's Argument :

- Jivatma refers to Chetana Vastu. In Sankhya also Atma = Chetana.
- You address Chetana Vastu Purusha. Never to Achetana Vastu – wall.
- Ikshanam not Gaunam.
- Agni + Jalams Visualisation is figurative. Sat Visualisation is not figurative.
- It is equated to Atma – Chetanam.
- It is essence, Mukhya Eva Ikshanam.

2 Anumana Vakyams :

a) Purva Pakshi : Anumanam

- Ikshati shabdaha gaunaha, gauna shabda sannidhyatvat.
- Occurring near abtejo...

b) Siddanta Anumanam :

- Ikshati Shabdaha na gaunaha, mukhyaha – primary.
- Visualisation of chetana Brahman – Primary.

Hetu :

- Atma shabdat, word atma invariably for chetana vastu.
- Drishtanta vyatirekena abtejo ikshatvat – Unlike fire / water.
- Only chetana atma can use – my self / I.
- Atma = Crucial word.
- Visualisation – primary, not figurative. That Jagat karanam 'sat' is chetana vastu not achetana vastu.

Word Analysis :

- Gaunaha – Figurative used by Sankhya.
- Gauna Samanyat Prayuktaha.
- He is Lion / Pillar.

If Purva Pakshi Argues that :

- Ikshati is figurative.

We say :

- Ikshati is not figurative, because there is usage of Atma.
- Visualisation makes it Chetana Vastu.
- 6th Sutra over. It strengthens 5th sutra by saying Visualisation mentioned is primary not figurative.
- Must read 5th + 6th sutras together.
- Sat is Chetana Brahman not Achetana Brahman.

61. Sutra 7 : [Topic 5 – Sutra 7]

तन्निष्ठस्य मोक्षोपदेशात् ।

Tannishthasya mokshopadesat ।

(Pradhana is not the meaning of the word “Self”), because liberation is promised for one who holds on to That. [I – I – 7]

- Tan Nishtasya moksho upadesa.
- Here reason given not of visualisation.

Chandogya Upanishad : Chapter 6

- Sat – Jagat Karanam – Substratum of Universe = Atma – Purusha – you are that whoever is established in that karanam - Brahman is liberated.
- Who knows I am Sat – Jagat Karana Brahman will enjoy Jeevan Mukti till Prarabda is over and then Videha Mukti.

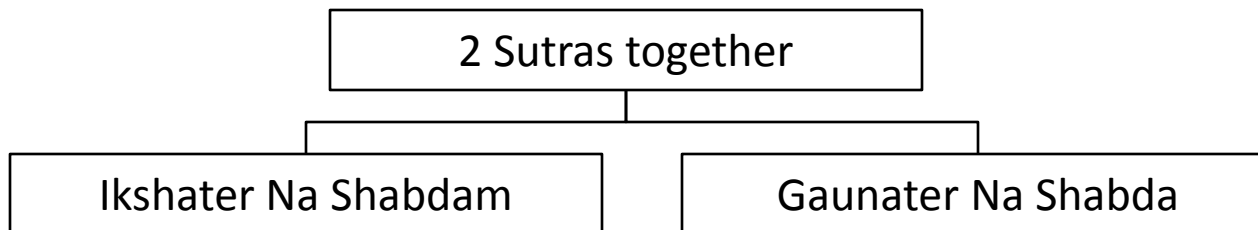
Vyasa : 2nd Reason

- If Sat Brahman refers to inert matter – Tat tvam Asi – will mean you are inert.
- Moksha means recognising you are inert entity.
- All want to go from Alpagya to Sarvagya not to Jada.
- Purusha – not inert Achetana.
- Not mud – Better be Jiva.
- Since Moksha promised for Sat Nishta, Sat has to be Chetanam.

62. Conclusion of 5 + 6 Sutras :

- Sat is chetana entity.

1st Reason :



- Visualisation is primary meaning not figurative.

2nd Reason :

- Easier.
- Shankara interprets in 2 ways.

Chandogyo Upanishad : 6 Chapter – 16 Sections

Section 1 – 7 :

- Sections deal with Srishti – creation Adhyaropa Pramana.

Section 8 – 16 :

- Main teaching... you are Sat – Jagat Karanam.

Chandogyo Upanishad .:

स य एषोऽणिमैतदात्म्यमिदं सर्वं
तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो इति
भूय एव मा भगवान् विज्ञापयत्विति
तथा सोम्येति होवाच ७

Sa ya esho 'nima aitadatmyam idam sarvam,
tat satyam, sa atma, tat-tvam-asi, svetaketo, iti;
bhuya eva ma bhagavan, vijnapayatv-iti;
tatha saumya, iti hovacha || 7 ||

That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu. [Svetaketu then said], 'Sir, please explain this to me again.' 'Yes, Somya, I will explain again,' replied his father. [6 – 8 – 7]

- In all sections same mantra.
- That Jagat Karana Brahman you are = Purusha.
- Pradhanam – can't listen.
- Listener = Chetana Purusha.
- Addresses Chetana Purusha and says “You are that Sat Karanam”.
- You – Purusha are Chetanam – Consciousness Awareness.
- One established in this knowledge is Mukta.
- I am Jagat Karana Chetana Purusha, not miserable Chetana Abhasa. This knowledge he gains.

Chandogya Upanishad :

तस्य यथाभिनहनं प्रमुच्य प्रब्रूयादेतां दिशं गन्धारा एतां
दिशं व्रजेति स ग्रामाद्ग्रामं पृच्छन् परिडतो मेधावी
गन्धारानेवोपसंध्येतैवमेवेहाचार्यवान् पुरुषो वेद
तस्य तावदेव चिरं यावन्न विमोक्ष्येऽथ संपत्स्य इति २

Tasya yathabhinahanam pramucya prabruyadetam disam gandhara etam
disam vrajeti sa gramadgramam prcchanpandito medhavi
gandharanevopasampadyetai- vamevehacaryavanpuruso veda
tasya tavadeva ciram yavanna vimoksye'tha sampatsya iti. II 2 II

And as someone may remove that person's blindfold and say, 'Gandhara is this way ; go this way,' and the intelligent man goes from one village to another, asking his way and relying on the information people give, until he reaches Gandhara; similarly, a person who gets a teacher attains knowledge. His delay is only as long as he is not free of his body. After that he becomes merged in the Self. [6 – 14 – 2]

- Once established in this knowledge, gain Moksha.
- Videha Mukti after exhaustion of Prarabda.
- Jeevam Mukti duration varies individual to individual.
- Once established in Jagat Karanam Purusha, will get liberated.

Sankhyas interpretation :

- Jagat Karana sat = Achetana Pradhana. You - Svetaketo is none other than Achetana Pradhanam.
- If you are established in Jagat Karanam Svarupa – Achetanam Pradhana – ends in Absurdity.
- In Moksha Pramata has to go away, Prakrti state has to go away from me Purusha.
- Moksha, establishment should be in Chetana Purusha not Achetana Prakrti.
- In this verse Moksha promised for being established in Sat.
- If Sat is Brahman, it tallys with moksha. With Pradhanam it will not tally.

1 st Argument	2 nd Argument
Sat Chetanam because of Visualisation	Establishment in Sat is Moksha Karanam

63. 8th Sutra : [Topic 5 – Sutra 8]

हेयत्वावचनाच्च ।

Heyatvavachanaccha ।

(Pradhana has not been spoken of even indirectly), because there is no subsequent mention of its rejection, and (because that militates against the assertion at the beginning. [I – I – 8])

General Analysis :

- Atma – subtle entity. Vyavahara is through gross intellect.

Journey : Gross to Subtle

- In Upanishad – Arundati Darshana Nyaya.

Taittiriya Upanishad :

- Couple see Arundati Vasishta. Model couple.
- 1st show – Big Star
- Next – Small.
- By Pancha Kosha Viveka, show beyond Ananda Maya Kosha is Atma.
- Reveals Achetanam first and at last Chetanam Brahman – This is standard process in Upanishad.

Sankhya :

- Negates Sat Karanam & goes to Purusha.
- Intermediary – negated, Negation = Heyatvam.
- Nishedyatva Nirakriya Manatvam.

Chandogya Upanishad :

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स
आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्
विज्ञापयत्विति तथा सोम्येति होवाच

*Sa ya eso'nimaitadatmyamiam sarvam tatsatyam sa
atma tattvamsi svetaketo iti bhuya eva ma bhagavan
vijnapayatviti tatha somyeti hovaca.*

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.’
[Svetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father.
[6 – 8 – 1, 6 – 9 – 4, 6 – 10 – 3, 6 – 11 – 3, 6 – 12 – 3, 6 – 13 – 3, 6 – 14 – 3, 6 – 15 – 3, 6 – 16 – 3]

- Section 8 to 16 – 9 times teaching.
- Repeated - Sat = Jagat Karanam.
- That Sat you are.
- If Sat was intermediate it should have negated ‘Sat’. Sruti doesn’t negate. Takes it as final step.

Sutra I – I – 8 :

- Ikshati – Adhikaranam = 7 Sutras.
- 4 Over.

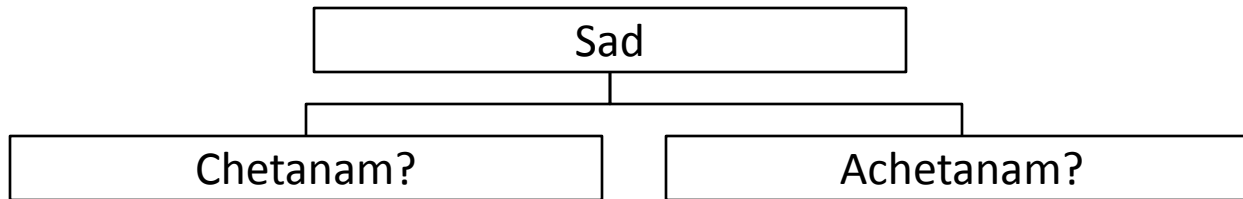
Subject :

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्वैक आहुरसदे- वेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra asidekamevadvitiyam;
Taddhaika ahurasadevedamagra asidekamevadvitiyam
tasmadasatah sajjayata [1]*

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]



- 6 reasons + 1 – implied reason.

Vyas - Reasons for Sat to be Chetanam

(1)

Sutra 5

- Sat visualises creation before creation emerges.

(2)

Sutra 6

- Sat is cause of Moksha.

(3)

Sutra 7

- Sat not intermediary step negated before going to Purusha.
- Sat = Final Purusha = Highest step

(4)

Sutra 8

- Cha Shabda in Sutra
- Eka vigyanena Sarva Vigyanams Pratigya Bavati.
- Knowledge of Brahman leads to knowledge of everything.
- Purusha not effect of Pradhanam.

(5)

Sutra 9

- Locus of Jiva in Sushupti.
- Resolution in Sushupti

(6)

Sutra 10

- Gathi Samanyam
- Chetanam has concurrence in other Upanishads.

(7)

Sutra 11

- Because it is heard.

65. Sutra 9 : [Topic 5 – Sutra 9]

स्वाप्ययात् ।

Svapyayat ।

Because of the merger of the individual into his own Self. [I – I – 9]

- Svapyata.

General Analysis :

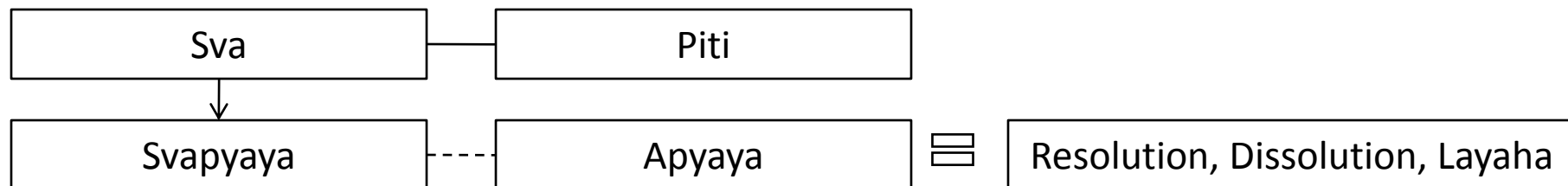
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*Sa ya eso'nimaitadatmyamiam sarvam tatsatyam sa
atma tattvamsi svetaketo iti bhuya eva ma bhagavan
vijnapayatviti तथा सोम्येति hovaca.*

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.’
[Svetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father.
[6 – 8 – 1]

- Sushupti Avastha – individual given name Svapiti. Why sleeper named Svapiti?
- In sleep Jiva resolves into its own original nature.



- Resolution into own nature = Sat Karanam Brahman.
- Svarupa Layaha.

- Nature of Jiva = Sat Karanam.
- 1st = Jiva resolves into Sat.
- 2nd = Jiva resolves into its nature.
- Therefore Sat = Svam. Svam = Sat.
- Sat Karanam alone is Svarupam.
- Svarupam alone is Sat Karanam.

Question :

- Is Sat Karanam Chetanam or Achetanam.

Sankhya :

- Achetanam Sat
- Achetanam = Nature of Jiva.

Vedanta :

- Sat = Chetanam
- Chetanam = Nature of Jiva.

Question :

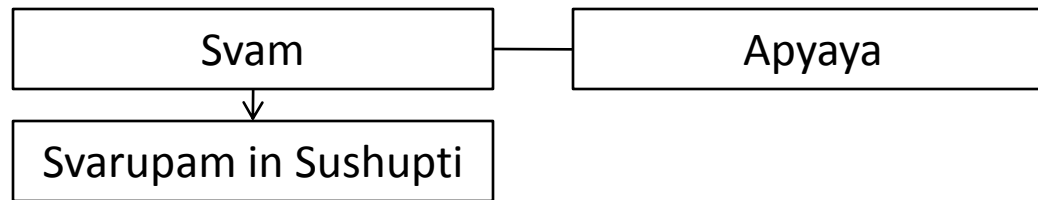
- Is your nature Chetanam?
- Achetanam can't hear or reply anything.
- To say Achetanam, you have to be Chetanam. No Jiva is Achetanam.

Sankhya :

- Purusha + Pradhanam – 2.
- Distinct independent entities. Chetanam + Achetanam – totally exclusive entities. Spirit + matter totally exclusive – idea of Sankhya.
- In his philosophy Chetanam + Achetanam mixed up.

Anumanam :

- Tat Satcha Vachyam, not Pradhanam because Sat is Locus of Jiva in Sushupti – resolution in Sushupti.
- It can't be Achetana Pradhanam.



- Jiva resolves into Svam – Svarupam. When a thing resolves, it resolves into its nature alone.

	Resolves into
Ornament	Gold
Pot	Clay
Wave	Water
Dreamer	Waker

- All active now... Nature = Svam.

Next word :

Apyaya : Gita

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया।
त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम्॥ ११.२ ॥

The origin and destruction of beings, verily, have been heard by me in detail from You, O Lotus-eyed Krsna, and also Your inexhaustible greatness. [Chapter 11 – Verse 2]

Mandukya Upanishad :

- Pravayayaipi Butanam – ehsa – Apyaya = Dissolution.
- Svapyaya = During Sushupti there is Sat Layaha also.
- Svarupa = Sat. Therefore Sat should be Chetanam.
- Inference = Tat Satcha Vakyam Na Pradhanam Svapyaya.

66. 10th Sutra : [Topic 5 – Sutra 10]

गतिसामान्यात् ।

Gatisamanyat ।

On account of the uniformity of view (of the Vedanta texts, Brahman is to be taken as that cause). [I – I – 10]

General Analysis :

- Sat = Jagat Karana – Doesn't say Chetanam / Achetanam – Vague. Therefore doubt.
- Vagueness clarified by Parallel ideas in other Upanishads.

1st Internal Evidence :

- 2nd similar srishti statement in other upanishads.
- See Karanam there as Chetanam or Achetanam.

Srishti :

1) Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभ्युक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेदं निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

Om brahmavidapnoti param, tadesa'bhyukta,
satyam jnanamanatam brahma,
yo veda nihitam guhayam parame vyoman,
so'snute sarvan kaman saha brahmana vipasciteti ॥ 1 ॥

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

- Brahman = Jnana Svarupam.
- From Chetana Brahman – Akasha was born - Akasha sambutaha.. Used to indicate material cause – Upadana Karanam..

Taittiriya Upanishad :

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।
स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च ।
तत्सृष्ट्वा । तदेवानुप्राविशत् ।
तदनु प्रविश्य । सच्च त्यच्चाभवत् ।
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।
विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।
यदिदं किञ्च । तत्सत्यमित्याचक्षते ।
तदप्येष श्लोको भवति ॥ ३ ॥

so'kamyata, bahu syam prajayeyeti, sa tapo'tapyata,
sa tapastaptva idam sarvamasrjata yadidam kinca,
tatsrastva tadevanupravisat,
tadanupravisya sacca tyaccabhavat,
niruktam canirukatam ca, nilayanam canilayanam ca
vijnanam cavijnanam ca,
satyam canrtam ca satyamabhavat,
yadidam kinca, tatsatyamityacaksate,
tadapyesa sloko bhavati ॥ 3 ॥

He desired, “ I shall become many and be born. He performed tapas; having performed tapas, He created all this whatsoever (we perceive). Having created it, He entered into it. Having entered it, He became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called Existence. In this sense, there is the following Vaidika verse.” [II – VI –3]

- Brahmanda Valli – Brahma Putcham pratishtam.
- Brahman desired and became creation.

Taittiriya Upanishad : Brigu Valli

त होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।
स तपस्तप्त्वा ॥ २ ॥

tagmhovaca, yato va imani bhutani jayante,
yena jatani jtvanti, yatprayantyabhisamvisanti,
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,
sa tapastaptva ॥ 2 ॥

To him (Bhrgu) he (varuna) a gain said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [3 – 1 – 2]

- Brahman = Chetanam = Srishti, Sthiti, Laya Upadana Karanam.

Mundak Upanishad :

यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तापः ।
तस्मादेतद्ब्रह्म नाम रूपमन्नं च जायाते ॥ ९ ॥

Yah sarvajnah sarva-vid yasya jnana-mayam tapah I
Tasmad-etad brahma nama rupam-annam ca jayate II 9 II

From the Brahman (the Supreme Reality) – who not only is aware of the total happenings in the world but is equally in the know of all the details of happenings every minute, whose very thought is of the nature of Knowledge – are all these produced : the Creator, names and forms, and nourishment for all. [I – I – 9]

Mundak Upanishad [II – I – 3] / Kaivalya Upanishad [Verse 15] :

एतस्माज्जायते प्रणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

Etasmaj-jayate prano manah sarvendriyani ca I
kham vayur-jyotir-apah prthivi visvasya dharini II 3 II

From Him are born the Prana (life), the mind, all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all.

- Brahman = Upadana Karanam.

Aitareya Upanishad :

आत्मा वा इदमेक एवाग्र आसीत् ।
नान्यत्किञ्चन मिषत् ।

Om atma va idameka evagra asit I
nanyat kincana misat I

In the beginning, verily, Atman (Self) alone was this (the Universe)... nothing else active whatsoever... [Verse 1 (a)]

- Atma – Chetana Vastu – from which Jagat born..

Prasno Upanishad :

आत्मन एष प्राणो जायते ।

यथैषा पुरुषे छायेतस्मिन्नेतदाततं मनोकृतेनायात्यस्मिन्शरीरे ॥ ३ ॥

Amtmana esha praano jaayate

yathaisha purushe chchaya-etasmin-etadaatatam manokrtena-ayati-asmin-sarire ॥ 3 ॥

This Prana is born of the Atman. As shadow is born of the man, so is the Prana of the Self. By the action of the mind it enters into this body. [Chapter III – Verse 3]

- Prana + creation is born just as a shadow is born.
- Shadow unreal. Unreal creation born out of Brahman.

Word Meaning :

- One compound word.

Gathi	Samanyam
<ul style="list-style-type: none">- Jnanam- Avagatihi	<ul style="list-style-type: none">- Chetana Karana Jnanam

- Jnanam – in Vedanta – supported by all Upanishads.

Sankhya :

- Achetana Karana – not supported by other Upanishads.
- Samanyam = Identity, commonness, concurrence, majority vote.

67. 11th Sutra : [Topic 5 – Sutra 11]

श्रुतत्वाच्च ।

Srutatvaccha ।

And because it is directly stated in the Sruti (therefore the all-knowing Brahman alone is the cause of the universe). [I – I – 11]

Svetasvatara Upanishad :

न तस्य कश्चित् पतिरस्ति लोके न चेक्षिता नैव च तस्य लिङ्गम् ।
स कारणं करणाधिपाधिपो न चास्य कश्चिज्जनिता न चाधिपः ॥ ९ ॥

na tasya kascit patir asti loka na cesita naiva ca tasya lingam I
sa karanam karanadhipadhipo na casya kascij janita na cadhipah II 9 II

No one in the world is His master, no one has anybody any control over Him. There is no sign by which He can be inferred. He is the cause of all, and the ruler of individual souls. He has no parent, nor is there any one who is His lord. [Chapter 6 – Verse 9]

- Saha Karanam... That is Karanam – Atma Vatu.

Subject – Vishaya :

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्वैक आहुरसदे- वेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra asidekamevadvitiyam;
Taddhaika ahurasadevedamagra asidekamevadvitiyam
tasmadasatah sajjayata [1]*

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

Chandogya Upanishad :

कुतस्तु खलु सोम्यैवं स्यादिति होवाच कथमसतः
सज्जायेतेति सत्त्वेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् २

Kutastu khalu somyaivam syaditi hovaca kathamasatah saj Jayeteti :
Satteva somyedamagra asidekamevadvitiyam II 2 II

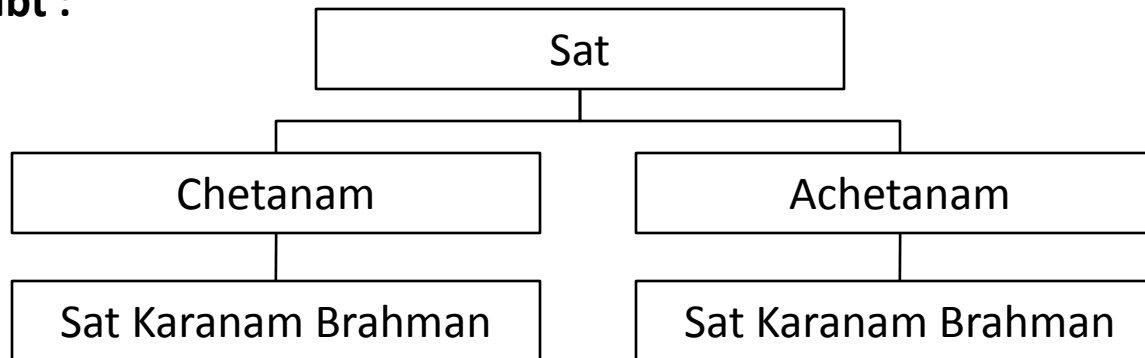
The father said : O Somya, what proof is there for this – that from nothing something has emerged? Rather, before this world came into being, O Somya, there was only existence, one without a second. [6 – 2 – 2]

तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज
ऐक्षत बहु स्यां प्रजायेयेति तदपोऽसृजत
तस्माद्यत्र क्व च शोचति स्वेदते वा
पुरुषस्तेजस एव तदध्यापो जायन्ते ३

**Tadaiksata bahu syam prajayeyeti tattejo'srjata
aiksata bahu syam prajayeyeti tadapo'srjara
tasmadyatra kvaca socati svedate va
purusastejasa eva tadadhyapo jayante II 3 II**

That existence decided : 'I shall be many. I shall be born.' He then created fire. That fire also decided. 'I shall be many. I shall be born.' Then fire produced water. That is why whenever or wherever a person mourns or perspires, he produces water. [6 – 2 – 3]

Samshaya – Doubt :



- Sruti doesn't mention.
- Taittiriya Upanishad – no doubt... Satyam, Jnanam.

Taittiriya Upanishad :

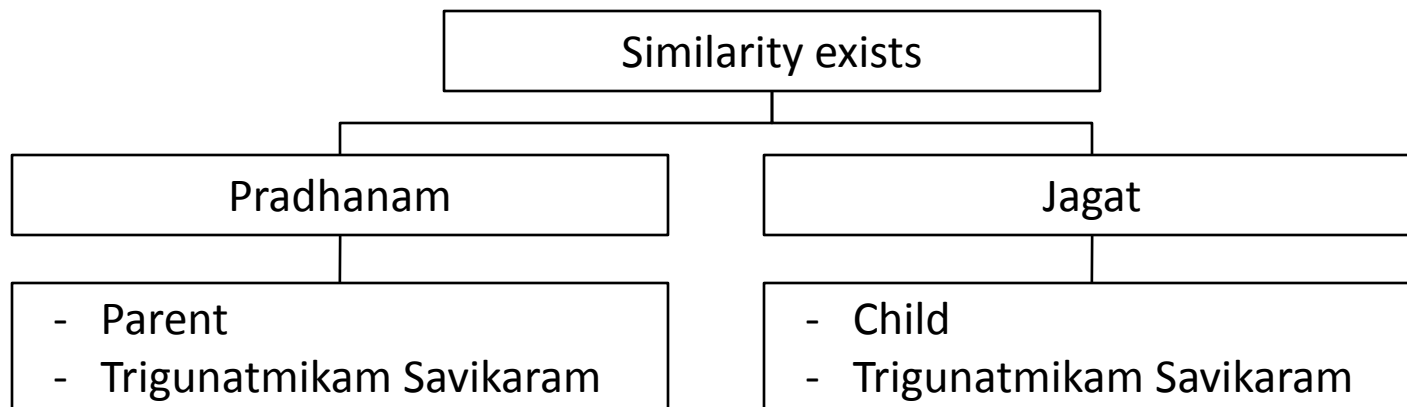
ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभ्युक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

Om brahmavidapnoti param, tadesa'bhyukta,
satyam jnanamanatam brahma,
yo veda nihitam guhayam parame vyoman,
so'snute sarvan kaman saha brahmana vipasciteti ॥ 1 ॥

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

Sankhya :

- Material Cause has to be material.
- All Material Cause are material, inert, born out of matter.
- Cause + effect similar.



Siddhanta – Conclusion :

- Sat refers to Chetana Karanam 7 reasons.

Sangatihi – Connection :

- Previous Sutra – Samanvaya – Ikshati.